THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

DECEMBER, 1924

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)
Representing Thirty-Five Evangelical Communions
and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL. D., *General Secretary*
W. EDWARD RAFFETY, Ph. D., D. D., *Editor*
RAY S. ERLANDSON, M. A., *Business Manager*

IN THIS NUMBER

Murillo—La Vergine col Figlio—R. Galleria Pitti ..... Cover Page
Story of the Shepherds 8
The Message of the Manger ..... *Henry Alford Porter* 9
The Christ Spirit in Human Hearts ..... *Hugh S. Magill* 11
The World's Christ, the Teacher of All Teachers ..... *Carey Bonner* 12
What is Worship? ..... *Luther A. Weigle* 14
Children of the Golden Rule ..... *Henry H. Meyer* 15
Ed Said 16
Church School Worship Programs 17
Family Worship ..... *Henry Hallam Tweedy* 17
The Director of Worship in the Church School ..... *Karl K. Quimby* 18
Worship and Childhood ..... *Hugh Hartshorne* 18
Christmas Ideas for Workers With Children ..... *Frances Willard Woodall* 19
A Marion Lawrance Monthly Message 20
Bible Courses for Young People ..... *Manson Doyle* 21
International Council Meeting 22
Building Worship Programs for Children in the Church School ..... *Lucy Stock Chapin* 23
The Ministry of Music in the Church School ..... *Edward R. Bartlett* 24
Worship and the Church School Orchestra ..... *Eugene C. Foster* 25
Up-to-the-Minute Missionary Methods ..... *George H. Trull* 26
A D. V. B. S. in Bavaria ..... *Adaline C. Guenther* 27
Building Worship Programs for Young People in the Church School ..... *Mrs. Joseph L. Stacy* 30
The Spirit of the Christmas Chimes—A Poem ..... *Elsie Duncan Yale* 30
Children Sharing in Worship ..... *George T. Liddell* 31
Building Worship Programs for the Week-Day and Vacation Church Schools ..... *Carey S. Osborne* 32
For Deans of Community Training Schools ..... *H. Shelton Smith* 33
A Christmas Vesper Service, Given by the Primary Children ..... *Martha Barnhart Harper* 32
The World's Sunday School Association News Nuggets ..... *Samuel D. Price* 35
The Juniors' Worship Service ..... *Nan F. Weeks* 36
Worship Through the Sunday School Offering ..... *Gerrit Verkuyl* 37
Music for the Master in the Primary Department ..... *Elizabeth McE. Shields* 38
The Night of the Star—a Christmas Pageant ..... *Elizabeth Spencer* 39
Every Member Get a Member 41
On Teaching New Hymns ..... *Alma Stanley Sheridan* 42
Building Worship Programs for Adults in the Church School ..... *E. H. Stranahan* 43
Christmas Pageant for a Junior Department ..... *Nellie Earles Quimby* 44
Family Worship ..... *Wade Crawford Barclay* 45
Mothers and Movies ..... *Mrs. Charles E. Merriam* 46
The Home and Moving Pictures ..... *Minnie E. Kennedy* 46
Cameroniagrams 48
A Kodak Helps a Chinese Cradle Roll ..... *C. R. Fisher* 49
Books for Primary and Junior Children 50
Books Received and Noticed 53

PUBLICATION COMMITTEE

SIDNEY A. WESTON, Ph. D., *Chairman.*
JOHN H. RACE, D. D.
M. H. FISCHER, Ph. D., *Secretary*
JOHN H. ENGLE
E. B. CHAPPELL, D. D.
F. M. BRASELMAN

Published Monthly by the International Council of Religious Education,
Publication Office, Mount Morris, Ill. Chicago Office, 5 S. Wabash Ave.

Annual subscribing membership, $2.00; club memberships in clubs of five to one address, each, per year, $1.50. Foreign postage, 36 cents per year. Canadian postage, 24 cents per year. Copyright, 1924, by Ray S. Erlandson.

In those days an edict was issued by the Emperor Augustus that a census of the whole world should be taken. It was the first census, taken when Quirinius was governor of Syria. So everyone went to his own town to register. And Joseph went up from Galilee from the town of Nazareth to Judea to the city of David called Bethlehem, because he belonged to the house and family of David, to register with Mary, who was engaged to him and who was soon to become a mother. While they were there, the time came for her child to be born, and she gave birth to her first-born son; and she wrapped him up, and laid him in a manger, for there was no room for them at the inn.

There were some shepherds in that neighborhood keeping watch through the night over their flock in the open fields. And an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terribly frightened. The angel said to them, "Do not be frightened, for I bring you good news of a great joy that is to be felt by all the people, for today, in the town of David, a Savior for you has been born who is your Messiah and Lord. And this will prove it to you: You will find a baby wrapped up and lying in a manger."

Suddenly there appeared with the angel a throng of the heavenly army, praising God, saying,

"Glory to God in heaven and on earth!
Peace to the men he favors!"

When the angels left them and returned to heaven, the shepherds said to one another,

"Come! Let us go over to Bethlehem, and see this thing that has happened, that the Lord has told us of!"

And they hurried there, and found Mary and Joseph, with the baby lying in the manger. When they saw this, they told what had been said to them about this child. And all who heard it were amazed at what the shepherds told them, but Mary treasured up all they had said, and pondered over it. And the shepherds went back glorifying God and praising him for all that they had heard and seen in fulfilment of what they had been told.

(Luke 2:1-20) From An American Translation, The New Testament, by Goodspeed.

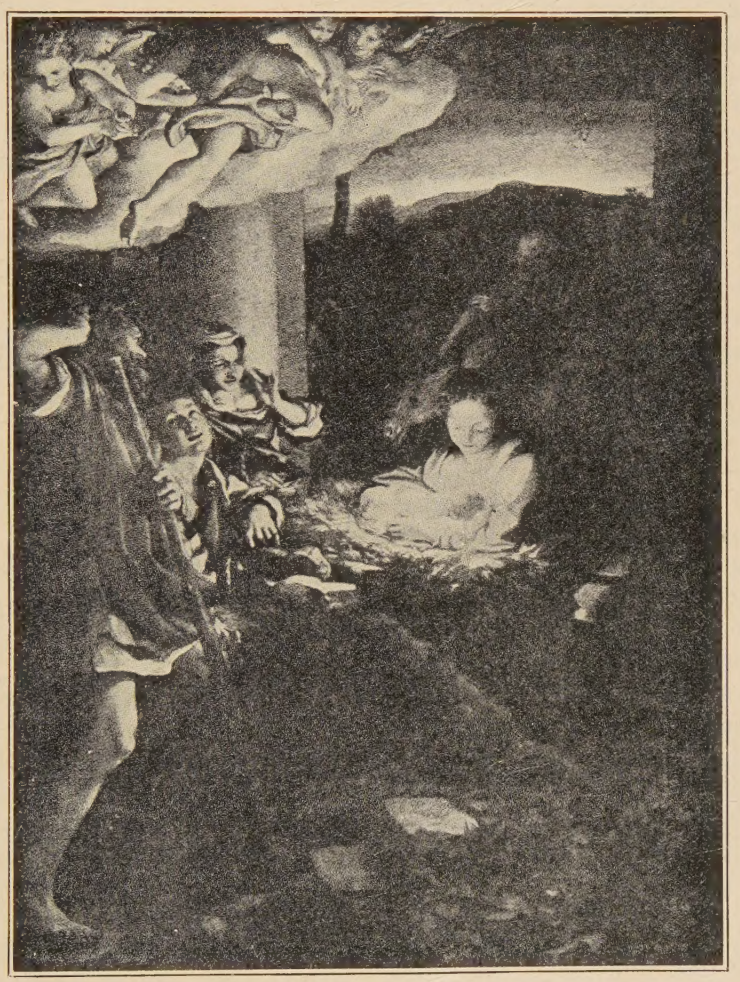
THE MESSAGE OF THE MANGER

By Henry Alford Porter

HE SPELL of Christmas is falling again upon our busy world, and we join the little company that knelt reverence at the manger side. "The most precious ne in the world's history," another has said, "is this nger scene. The hearts of men find here the message which they thirst."

The Message of Love

HE MESSAGE of the manger is the message of love. That is one message for which men thirst. God gave ve to everybody that rlit night. God's Christ- is gift was to the whole rld. You remember sus' favorite expression ncerning himself. He lled Himself "the Son of an." It was the universal an, the Man with a mes- ge of love for all human- , who was born in the thlehem manger. The ry which the shepherds w as they watched their cks by night flooded the rld with light. The whole rth was sunned with the diance of heaven. Christ me to everybody, and so erybody can come to m.



Correggio The Holy Night

T WAS never difficult to think of God as the eat Jehovah, holding the as in the palm of His nd and unsheathing the ry sword of the lightning. ne pagan in the darkest ys of barbarism was able think of such a God as at. But it has always en difficult to think of od as a God of love and sympathy, of tenderness and ercy, a God who would deign to care for an individual man being. Only when Chirst came to everybody did en really begin to learn that

> The love of God is broader
> Than the measure of man's mind,
> And the heart of the Eternal
> Is most wonderfully kind

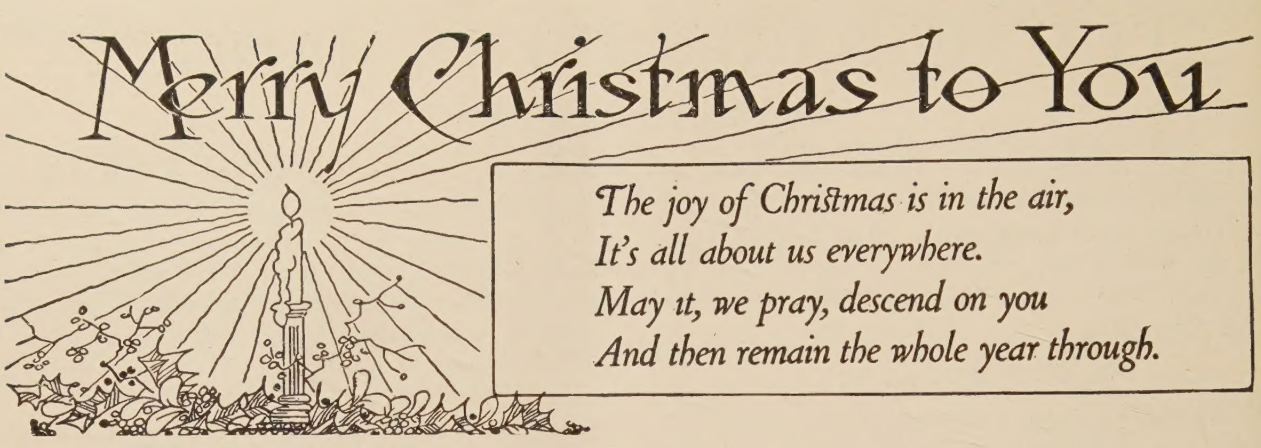
YOU WILL remember that there was a great book written by Adam Smith entitled *The Wealth of ations*. And you will remember how afterwards John uskin rose and challenged Adam Smith. He said, "You lk about wealth as if it were the mineral in your soil, as if it were an agricultural product, as if your machinery and plants constituted the wealth of a people. But the wealth of nations is not in minerals. It is not in the externals of your civilization. The wealth of nations is in men and women and children." That is the true wealth of the nation. But where did that idea come from? It came from the manger at Bethlehem. It came from the Son of Man, the Lover of man.

The Message of Hope

THE MESSAGE of the manger is the message of hope—of hope for the common life of man. Is not that a message for which men thirst? If Jesus was born in a manger then He can be found anywhere and He can be served anywhere.

IF YOU and I were to imagine appropriate conditions for the incarnation of God, surely we should picture a child of royalty or of other exalted ancestry. We should have a pomp and a display that would at once attract all eyes. But God's thoughts are not our thoughts. The Savior of the world was born not in cultured Greece nor splendid Italy, but in a despised and distant province of the Roman empire; not in its most beautiful and central city, but in one of the poorest of its villages; and not in the best house in the village, but in a barn. The Prince of heaven was not laid by glistening angels upon a golden bed or in a satin-lined cradle. It was not thus He came into the world. Not in a palace of the Cæsars, surrounded by the greatest of the land. Born in a stable, rather, and cradled in a manger. The habitation of His spirit a poor peasant woman.

HIS LIFE was in harmony with His birth. He slept in huts where poor men dwelt. His friends and disciples were fishermen and such like. His talk was about common things: "A sower who went forth to sow," "the birds of the air," "the lilies of the field." He ate the Last Supper in a humble room, and He had to borrow that. And it was on a rough, wooden cross He hung at last when


Merry Christmas to You
The joy of Christmas is in the air,
It's all about us everywhere.
May it, we pray, descend on you
And then remain the whole year through.

He gave His life away. At the beginning and all the way through, Jesus identified Himself with the common lot of men. What a message of reassurance and hope this is for those who travel the common ways of life.

ON OLIVER GOLDSMITH'S monument these words are written: *Nihil tetigit quod non ornavit*—he touched nothing that he did not adorn. That may have been true of Goldsmith, but in nobler senses it was true of Jesus. He touched water and it became wine. He touched wine and it became exalted into the symbol of His blood. He touched the cross and it was glorified. He touched common life and it became sublime.

THE MOST famous picture of the Bethlehem scene is "The Holy Night" by Correggio. The child lies upon the straw, the mother bending over him. The wondering shepherds are near, and in the background are the cattle. It is night and there is only one feeble lantern in the place. But from the infant Child a radiance streams which lights up all the rude scene. It is more than a picture. It is a parable. From the manger and from the life of Jesus the light streams upon the common ways of human life. In that light prosaic things are transfigured. Drudgery for His sake becomes divine, toil becomes sacred, any occupation becomes a vocation.

THE DAILY round of life was the pathway of the Eternal. In the light of that tremendous fact there are no common men and there is no common work. Every life may be redeemed from narrowness and insignificance.

The sun can mirror His glorious face
In the dewdrop on the sod,
And the humblest human life reflect
The light and love of God.

The Message of Faith

THE MESSAGE of the manger is the message of faith I think of the faith of the shepherds. It is said tha "they returned glorifying and praising God." They praised and glorified the Father in heaven "for all tha they had seen." And what had they seen? A human child and nothing more? Then how grotesque the thrilling story seems! Then what a barren travesty the whole sublime event becomes! No, they had somehow seen on that Babe the superscription of the Divine, they had seen in him "a Saviour which is Christ the Lord.'

THEY WENT back to their fields and their flocks The old routine began once more. No wonder tha it seemed dull after what they had heard and seen. Gone the angels. No more the anthem in the skies. But th Divine Child remained. And they took up their old familiar life again with a new song on their lips and new spirit in their hearts. This was faith at its best.

AS I think of the faith of these shepherds, and of th increasing multitudes since who not having seen have believed, my faith in the final triumph of Chris grows strong. Christmas is gaining ground. This yea the company kneeling at the manger side will be greater

WE ARE told that after the star-led wise men ha come and seen the Babe of Bethlehem "they de parted into their own country another way." It suggest the thought that we may all return to our own place "another way," with another spirit, if we will but tak to ourselves the message of the manger which is th message of love and hope and faith.

The Christ Spirit In Human Hearts

By Hugh S. Magill

WHO CAN define the Christ spirit in the hearts of men? We know it is the most dynamic force for good in the world. Its influence is manifested all about us. By it men are moved to high and worthy purposes, kindly generous deeds, and loving service to their fellow men. Its realm is spiritual; its power omnipotent; its expanse to the uttermost parts of the world. Transcending all material limitations, it relates the temporal to the eternal, the finite to the infinite, earth to heaven.

AT THIS season of the year we speak of the Christmas spirit. As we celebrate the birth of Christ it is natural that we should be animated more by the spirit of Christ. But it is this Christ spirit working in human hearts the whole year around that lifts humanity out of gross materiality, that awakens and energizes all the higher, nobler attributes of human souls.

THOSE IN whom this spirit dwells reflect it in all human relationships:—in home and in public, in business and in society, in work and in play. Its law is the law of love, the golden rule of human service. Its attributes are peace, truth, justice, liberty, righteousness. It would displace in human hearts all hate, greed, selfishness and base passion. It would lift man up to his true estate.

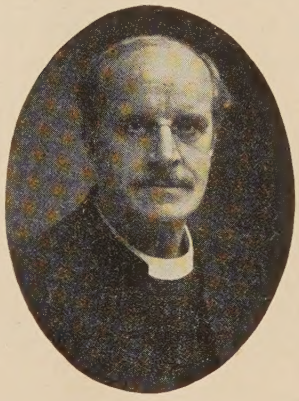
AS THE soul of man is more important than his body, so the soul of society is more important than material wealth. The enduring greatness of our nation depends more upon its spiritual strength than upon its material resources. Woodrow Wilson recognized this truth when he declared that our civilization cannot survive materially unless it is redeemed spiritually; that it can be saved only by becoming permeated with the spirit of Christ. Warren G. Harding sensed it when he stated that what the world needs is more of the Christ spirit; that if we could bring this spirit into all human relationships we would have a restored world. President Coolidge realized its great significance when he recently said that our government rests upon religion; that it is from that source we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind; that the reforms which society in these days is seeking will come as the result of religious convictions or they will not come at all.

THE Christ spirit is an uplifting, transforming power in the human heart. Through its influence alone can be maintained right social relationships and the preservation of our treasured institutions. Mightiest of all forces, it can triumph over the spirit of evil, redeem the individual, and save society from the destructive influences that work its ruin.

May this Christmas season bring into human hearts the Christ spirit in abundant measure, and may this spirit abound with transforming power throughout the whole New Year.

THE WORLD'S CHRIST, THE TEACHER OF ALL TEACHERS*

By Carey Bonner



How would Jesus have impressed you had you been one of the crowd listening to Him in "the days of the Son of Man"? Try to get back to those days. Project yourself into Galilee. Strip yourself of all knowledge concerning Him. With open mind and unprejudiced thought, sit as a hearer in the synagogue. Follow Him in the streets of city and village. Mingle with the multitude on the hillside, harkening and looking. Ere long there will be one outstandng impression on your mind, expressed in the term generally applied to Him by those who hear Him—"Rabbi, Teacher."

Watch the common people and His disciples. Listen to their comments. "What is this? A new teaching?" He teaches "as one having authority, and not as the scribes." "Rabbi, when camest thou hither?" Hear Nathaniel: "Rabbi, Thou art the Son of God." Hear the sarcastic words of the Pharisees: "Rabbi, we know that thou teachest the way of God in truth." To all alike, He is "a Teacher." Of the sixty-six instances where King James' translators use the word "Master," in fifty-four cases the Greek term is *didaskalos*, which, rightly rendered, means "Teacher."

No fiery demagogue is this, preaching a new Crusade. His words are not stirring appeals to the emotions, nor flowing periods of rhetoric. There is neither earthquake, fire, nor whirlwind, but "a still small voice." In Him and His teaching we sense a calm authority. Here is power, but it is held in Divine restraint. Here is appeal, but it is to the judgment, the conscience, and the will in His hearers. He teaches. By that I mean, He so puts truth to those who receive it that it becomes interwoven into the very fibre of their being. He Himself accepts the name. "Ye call me Teacher and Lord, and ye say well, for so I am."

Canon Anthony Deane, in his masterly study of this subject, writes: "To be a teacher in the Jewish sense was to claim membership in a jealously guarded profession. The men with whom His relations were closest were not merely His companions in travel; they were His pupils, His disciples. Their habitual mode of addressing Him seems to have been 'Rabbi': which is to say 'Teacher,' explains St. John. 'We know that Thou art a Teacher come from God' is the testimony of Nicodemus. The people believed Him to be a Rabbi of their own race and time."

Behold the divine wisdom of His choosing thus to come to them, for in no other way could He have gained such ready access to the people of Palestine.

What would have been the power and position of the Christian Church today if its leaders had followed their Lord's example, and had concentrated their efforts upon teaching as strongly as they have upon preaching? In this relation, the verb "to teach" may be taken as the "perfect tense" of the verb "to preach." In the great commission, over against Mark's term "preach" is Matthew's, "teach," which completes the command: make disciples of them, "teaching them to observe all things whatsoever I have commanded you." Again, think what the result might have been, if through the centuries ministers and missionaries had centered upon obeying this word, especially had they commenced with humanity at its teachable age of childhood.

If we confine our study to this one aspect of our Lord's work, it is only for the sake of clearness. It does not exclude the Saviorhood and the Kingship. Indeed, none can fully study and receive His teaching without being led on to call Him both Savior and Lord. When listening to other of the world's great teachers, I stand and admire. When listening to Jesus, the Teacher, I kneel and adore. To them, gratefully I say: "Ye have words of wondrous wisdom." To Him, reverently I say: "Lord, Thou hast the words of eternal life."

Let us turn to His teaching, not attempting to trace its height and depth, its length and breadth, but dwelling upon those aspects that directly bear on our work as Christian teachers dealing with the religious education of children and youth.

Probably the first question suggesting itself to you will be: "How does

When listening to other of the world's great teachers I stand and admire. When listening to Jesus, the Teacher, I kneel and adore. To them, gratefully I say: "Ye have words of wondrous wisdom." To Him, reverently I say: "Lord, Thou hast the words of eternal life."

*Substance of an address at the World's Sunday School Convention, Glasgow. Dr. Bonner is the General Secretary National Sunday School Union and Vice-President World's Sunday School Association.

teach?" and, watching the method of the Master, ı exclaim: "How simple and how natural are His rds!" He takes infinite truths of God and the l, and states them in language so simple that a little ld may apprehend them, yet the man of profoundest ellect may never fathom them. *The water is very clear, the well is very deep.* He speaks of the Kingdom of aven, remote and unknown. To bring it nigh to men, constantly says "It is like"—like what? A certain ıg dealing with his servants; so, in that Kingdom, there personal relationship between king and subject. It is e unto a monarch calling guests to his son's wedding; re is the royal bounty of the heavenly King. It is like a grain of mustard, the least of all seeds, but when it grown it is greatest among herbs; here is the power of tward growth. It is like leaven; here is its inner spirit d its influence

He illustrates His meaning by speaking of maidens lden to a wedding, of hidden treasure, of a pearl of great ice, of new and old wine skins, and of new patches put on old clothes. As T. T. Lynch writes:

He talked of grass, and wind, and rain,
And fig trees, and fair weather,
And made it His delight to bring
Heaven and earth together.

He spoke of lilies, vines and corn,
The sparrows and the raven;
And words so natural yet so wise,
Were on men's hearts engraven.

So, by familiar and bodily things, He explains the familiar and spiritual.

Further, you note at in all His teach- g He deals with ings that are concrete things that can be en and handled. To im, these are symbols the unseen and eter- l. His favorite edium is the form of story—the woman's st bit of silver, the eep that wandered om the fold, the naway lad who left his father's home; and a host incidents drawn from the every-day life of His arers. So, He relates religion to life. Yet with His similies and word-pictures and stories—as many iters have pointed out—He was "true to Nature her- lf." "He never once told fables. He never makes trees talk, nor birds and beasts to argue, as did both Aesop d the Rabbis. What the Father has agreed, the Son cepts. He does not alter; still less does He try to im- ove."—[J. Darbyshire.]

Do you ask, "What was His aim in thus drawing the tention of His hearers to things seen and close at hand?" was to arouse their own powers of imagination and servation. He knew that the use of a simile might waken a soul. He does not merely talk of birds. He says: "Look at the birds of the air. Observe their habits." He does not simply say beautiful things concerning flowers, but: "Think about these flowers, how they grow." He does more than state a fact: He starts a process in men's minds. He does not only give information. He arouses a craving for knowledge. Here is the supreme art of a teacher. He was the great Awakener of man's attention and thought. He was pre-eminently the educator of the human soul.

See, too, how He awakens men by His questions, so throwing them back upon using their own faculties, and startling them into thinking. "Is not the life more than meat?" "What went ye out into the wilderness to see?" When the Pharisees asked "Is it lawful to give tribute unto Caesar, or not?" He swiftly countered their query by enquiring "Whose is this image and superscription?" an enquiry that by implication carried the answer, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." This method of question and answer meant mind reacting upon mind. It meant that His words were made flesh. The truth was made life.

Like all great Teachers He reiterated His thought-compelling statements. What a field of study is here opened to the Bible student who will trace the repeated sayings of our Lord and the varying backgrounds of circumstance in their repetition; these many variations serving to bring out the different phases of their meaning. As with the prophet of old, so with Jesus. His word was "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Note how in each statement and story, He teaches and emphasizes one single phase of truth, focusing men's thoughts upon that. Much of the misunderstanding and misrepresentation of Christ's teaching arises from a failure to recognize this part of His method. Judged alone by this standard of method in education, Jesus is the world's greatest teacher. Turn, if you will, to the writings of educators in later centuries, from Comenius down to Doctor Montessori, and you will find that there is no true principle of education enunciated by them which was not anticipated and exemplified by Jesus. He is the Teacher of all teachers.

Above our heads the joy bells ring,
Without the happy children sing,
And all God's creatures hail the morn
On which the Holy Christ was born.
—*Whittier*

Now, hark back to your impressions as a listener responding to Christ's "Learn of Me." What are the characteristics of His teaching in its substance? You are with the multitudes on the slopes of the hill. He opens His mouth and teaches His disciples. What is the key note? Like to the silver tones of a bell one beauteous word is sounded out: "Blessed, blessed, blessed!" Of

old, teachers had pronounced curses on those who did ill. This Teacher speaks benedictions on those who do well—who are meek, merciful, pure in heart. As you follow Him in His dealings with men, you find Him wooing their virtues rather than worrying their faults. To quote Paul's pregnant phrase: He "was not yea and nay, but in Him was yea." He taught that error can be supplanted only when truth is implanted. He was a sower of good and living seed. He did not simply show man how to avoid what was evil, but how to know and live out that which was good. Moses said, "Thou shalt not." Christ says, "Thou shalt." He comes not to destroy. He is positive and constructive.

He taught that error can be supplanted only when truth is implanted. He was a sower of good and living seed. He did not simply show man how to avoid what was evil, but how to know and live out that which was good. Moses said, "Thou shalt not." Christ says, "Thou shalt." He comes not to destroy. He is positive and constructive.

Again listening, you find a further answer to the question, What are the characteristics of His teaching? The meaning of His beatitudes soaks into your consciousness, and you realize that, taken as a whole, they give the portraiture of the men of His Kingdom. He has come to make men "who hunger and thirst after righteousness"; men who are merciful, peace-makers, pure-hearted. He deals with character and conduct. His knowledge of nature and the handiwork of the Creator is marvelous.

Yet, as W. H. Groser, in his *The Teacher's Model*, points out, our Lord's choice was to be "an unfolder of moral and spiritual truth, not an expositor of physical and metaphysical science." He came "to *inform* His hearers in all matters of faith and duty; to *exemplify* His teachings by a practical exhibition of obedience to moral and spiritual law; to *train* His disciples in a course of conduct agreeable to His instruction and example."

As the significance of these things comes home to us, we see that His teaching was broad as humanity, deep as the needs of the soul. He taught not only the Jewish race, but the world. Though the form of His teaching may be Oriental, in itself it is universal in its sweep. Moreover, that teaching was not for an age, but for all time. It is as fresh and living in the twentieth century as in the first. It is as true for Japan, China, Africa, Europe, and America today as it was for Palestine in "the days of His flesh." His voice "stirs with its echoing thrill the silence of the centuries," and awakens a response in our hearts today, so that each man thus responding, to whatever race he belongs, says: He is my Teacher. I am His disciple. He meets my heart's deepest needs.

Nor is the teaching of Jesus wholly found in the spoken words. His deeds were vocal with spiritual meaning. The miracles were more than marvelous acts. They have no meaning except as "signs" of the eternal. Upon one of these miracles, Erasmus in the sixteenth century wrote thus: "Let a man wade deeper herein and search what secret learning lieth hid in this miracle, for even the very doings of Jesus be parables."A writer of later days expresses it: "Every parable of Jesus Christ was a miracle in words: every miracle was a parable in deeds." Do you think of our Lord merely as a wonder worker? Then you entirely fail to understand Him. Is it a tax on your credulity to believe that He raised the physically dead to life again? Such an act pales into insignificance when we compare it with the greater miracles performed a myriad times since, when men spiritually "dead in trespasses and sins" have by Him been quickened into a life of holiness and oneness with God. It is unthinkable to you that He healed diseased bodies? Read the "sign" of each act. Test Him with a harder task. Was it superhuman for Him in ancient time to make whole a broken body? Then is it God-like that today He is healing the broken in heart and binding up their wounds.

Once realize the truth that He was a Teacher of eternal things, an interpreter of God to man, then will you see that not only was each word and each action profoundly meaningful, but that even the very silences of the Christ were messages of God. The meridian glory of all His teaching is seen by us when we stand on the place called Calvary, and, afterwards, look into the empty sepulchre, and ponder their meaning. The fullness of that teaching is known only to the angels of God.

Are we of those whose "life is hid with Christ in God"? Then, yielding all powers to the glorious liberty of His Divine control, we shall labor on in quiet assurance, in deathless hope, and unwavering faith, knowing that our labors "in the Lord" cannot be in vain because *Jesus still is teaching.*

* * *

What is Worship? It is more than merely thinking about God, or feeling reverent toward Him, or even seeking to do what we believe to be His will. It is a personal approach to God. It is our attempt to express ourselves to Him in whatever ways we deem possible and appropriate. It seeks to communicate to Him our attitudes, to establish intercourse with Him, to enter into as direct fellowship with Him as we can. The heart of worpship is prayer.

—Luther A. Weigle, in Training the Devotional Life.

CHILDREN OF THE GOLDEN RULE

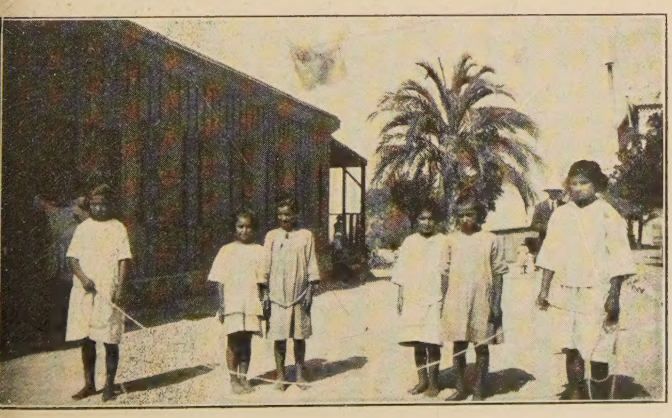
By Henry H. Meyer

The Golden Rule was first promulgated in Palestine. Its author was a Teacher from Nazareth in Galilee whom today men everywhere recognize as the greatest, the wisest, and the noblest Teacher of all the ages.

To us, as to His immediate disciples and to many thousands in every generation since He himself taught the multitudes on the hillsides and by the seashore of Galilee, Jesus of Nazareth is infinitely more than a teacher. We acknowledge Him gladly as Savior and Lord. But for this very reason He is to us, as He was to Nicodemus, a "Teacher come from God."

If Jesus were to speak to us directly by word of mouth at this Christmas season, He would unquestionably include in what He said some of those incomparable principles of daily living to which He gave expression in the Sermon on the Mount; and if so, then certainly He would include the first of His two great summaries of the Commandments—"*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.*" (Matt. 7:12)

Children of the Golden Rule, for purposes of our Christmas observance here in America, are the children of Bible Lands, especially those recently rescued from starvation and death and gathered together in those wonderful Near East orphanages scattered everywhere, from Armenia to Greece and from Beirut to Bethlehem. In greater Palestine (including Syria) there are fourteen such orphanages. In Greece there are five or six, in Alexandropol one, the largest of all. The children in the orphanages are mostly strangers in strange lands. They are among strange peoples who have given them a place of refuge in accordance with the spirit of the Golden Rule. To these orphanage children of the Near East, supported chiefly by the Christian people of America, there should be added in our thought, because equally worthy of our assistance, the thousands upon thousands of children still herded with adults in the various refugee camps, especially at Beirut, Salonika and Athens. Together these orphan-and-refugee children of the Golden Rule constitute more than ten per cent. of the child life of Palestine and Greece combined. In the case of Greece, the number of refugees including orphan children constitutes more than twenty per cent. of the entire population.



How fully the native peoples and governments of Greece, Syria and Palestine have carried out the spirit of the Golden Rule in admitting these homeless and helpless people within their borders and assigning to them places of temporary habitation, will be better understood if we imagine America extending a similar kindness to alien peoples driven to our shores through the cruel fortunes of war, and the even greater cruelty of religious persecution. To extend a kindness equal to that of Greece, the United States of America would have to give a place of refuge within its borders to no less than twenty-two million (22,000,000) people, or more than the combined total population of the twelve largest cities in the United States. Of this vast multitude, a little less than the usual proportion for any given population would be children.

Can we imagine America thus exemplifying the spirit of the Golden Rule? In a measure that spirit has already been truly exemplified in the support given to Near East Relief during all the years of its splendid service. Moreover, it is only fair to say that the service of the Near East Relief and kindred organizations, together with the spirit of unselfish sacrifice which has characterized this service, in large measure has inspired the generosity shown by the native peoples within whose borders chiefly the Near East Relief activities have been carried on.

It has recently been my privilege to visit the Near East and see first-hand the refugee camps and orphanages of the Near East Relief. To me there seemed to be a peculiar and prophetic significance in the fact that among the children of the orphanages, who greeted us with American flags and the singing of our national anthem, the spirit everywhere in evidence was the spirit of the Golden Rule. In every one of the fifteen orphanages which I personally visited, the home life of the children was that of a happy and contented family, disciplined and cemented together by common needs and suffering, by constant companionship in serious work and in happy recreation, and by an undercurrent of religious faith that had sustained young and old during long days of privation and danger.

I noted particularly that the religious faith and aspiration of the children was everywhere encouraged and sympathetically directed, although not arbitrarily forced into any single channel or mode of expression. Definite religious instruction is given in all of the orphanages. In addition, the religious faith of the children finds spontaneous expression in the family life of these institutions. It finds expression in grace at table, in evening devotions and in songs of praise and thanksgiving for divine blessings. I observed that the words most frequently used in prayer, because understood by all and full of sacred meaning for all, are the words of the model prayer which the great Teacher of Nazareth once taught to His disciples on one of the hillsides of Galilee. We call it the Lord's Prayer. It is found in the same discourse in which is found the Golden Rule. It might be called the Prayer of the Golden Rule, for it acknowledges that God is Father of us all. It asks for the extension of His Kingdom throughout the world, and that His will be done on earth as it is in heaven. And it contains the petition "Forgive us our debts, as we also have forgiven our debtors."

During this Christmas season we shall repeat again and again, in family and private devotions or at public worship in the sanctuary, this Prayer of the Golden Rule. As we pray this prayer, shall we not remember the children of the Golden Rule, in the Land of the Golden Rule, where the message of peace and good-will was first proclaimed?

In so doing, we shall prompt ourselves and encourage each other to increased giving. We shall make possible an even larger service to these needy and worthy children of Bible Lands, who are dependent on America, not only for food and clothing, but for Christian nurture and training, and for every needed preparation for a life of self-support and social usefulness.

Thus shall we exemplify and make our own the Rule itself: *"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."*

[Editor: Dec. 7 is Golden Rule Sunday for Near East Relief orphans which should be observed in every family on the continent. State offices of Near East Relief will furnish information or write to 151 Fifth Ave., N. Y.]

ED SAID

Common sense often bridges the seeming chasm between Bible lesson and boy life.

* * *

That four-year-old fidget just "can't help it"—what about the adult fidget that tries to keep the little fidget still?

* * *

"A stitch in time saves nine" boys or girls to the Sunday school; often that saving stitch is a well chosen teacher.

* * *

Does your Workers' Conference *work?* It will work better if every member every month reads this JOURNAL.

* * *

Jazz "pep" is not spiritual power; it does not create a worshipful or teaching-full atmosphere.

* * *

A correspondent said, why wait for sunset? and signs himself "A Long-suffering Teacher." He refers to a "saying" in the October JOURNAL.

* * *

Teacher, you catch more "attention flies" with sugar than vinegar; better still, serve lesson-dishes that are attractive, nutritious, satisfying.

* * *

Mr. Pastor or Mr. Superintendent, you better train your prospective teachers and not need them than need them and not have them.

* * *

The fourth "R" is *Religion*: if the "3 R's" claim thirty hours a week of the pupil's time, at least the tithe of this should be given to the Lord.

* * *

A wise teacher interests himself in his pupils during the week. Sometimes just common interest on his part *between* Sundays means compound interest on their part *on* Sundays.

* * *

The Superintendent who "everlastingly" pounds a bell to get or keep order should buy a book on efficiency in Sunday school work. Better organization puts the old bell out of business.

* * *

Why object to graded lessons for the Sunday school? The public school has been graded for decades, the Bible for centuries, and the child-mind from the beginning. Surely the Creator is disappointed at our stupidity.

* * *

This JOURNAL'S motto is, "He serves self best who best serves others." Mr. Superintendent, boost yourself by getting your teachers and officers to read THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

* * *

Pastor means shepherd—feeder, nourisher, leader, encourager—best of all names for a servant of Christ. Others might well call Jesus "Teacher," "Master," "King," and He was, and is,—but He called Himself the *Good Shepherd.* Pastor, do you really know *what* your Church school helpers are feeding *your* lambs and sheep?

* * *

Yes, we saw it! So have you!

An acrobatic musician with a jazz orchestra in the "opening exercises" created such a flippant state of mind that a high grade teacher with a well prepared lesson had to "shift into second" to go over the top with one short five minutes of real teaching, and that at the end of the lesson period.

* * *

Tact and contact are the teacher's twin graces. Tact, from *tactum*, means "touch"—the ability to handle difficult situations, the fine art of common sense. By the same token, contact should mean "touch with," or ability to understand, the fine art of sympathy. Common sense and sympathy make the intelligent teacher an artist, and his teaching a divine artistry.

CHURCH SCHOOL WORSHIP PROGRAMS

Underlying Principles and Essential Characteristics Applicable to All Departments of the School*

I. THE DESIRED ENDS

"Be still and know that I am God."

The creation of an emotional realization of God.

The expression of the spirit of devotion.

The dedication of life to God's will.

II. ESSENTIAL CONDITIONS

1. *A leader* who is reverent in spirit and well prepared.
2. *Officers* who are careful never to interrupt the Service of Worship in the discharge of their duties.
3. *Teachers* who join whole-heartedly in every part of the Worship Service. The teachers even more than the leaders make the atmosphere in which the Worship Service is held.
4. *A Unified Group*
   a. The leader should concentrate the thoughts of the worshipers upon the devotional period by the use of scripture sentence or prayer said or sung as a call to worship.
   b. Explanation of the various items in the service, for example, calling attention to the meaning of some phrase in the Lord's Prayer, giving facts about a hymn writer or composer.
5. *Safeguards*

   The Worship Service should be guarded from everything that might detract from its impressiveness, such as:

   a. Intrusion by outsiders.
   b. Talking or moving about in the room.
   c. Giving announcements in connection with the Worship Program.

III. ELEMENTS

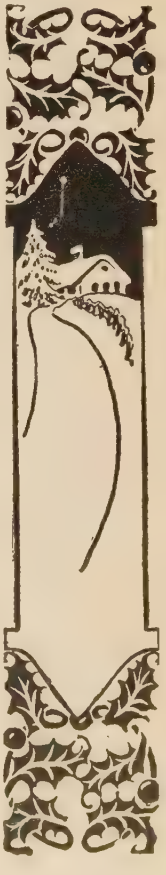
1. *Instrumental Music*
   a. Reverent in tone.
   b. Of a high grade.
   c. Neither long nor elaborate.
2. *Hymns*
   a. *Words*
      (1) Must express not only what may be regarded as sense, but must stand the test as good literature and possess lyric quality. "What is not good enough to be read or recited as poetry should never be sung."
      (2) Must voice the attitudes of praise, loyalty, fidelity, heroism, good will, service and a deepening consciousness of the rule of God in His world. Should not be introspective.
      (3) Must be adapted to the understanding and experience of those who are to sing them.
      (4) Must voice attitudes and desires that are normal.
   b. *Music*
      (1) Must be good music.
      (2) Should have a predominant melodic element.
      (3) Should be characterized by movement, color, and richness.
      (4) Must be adapted to the thought of the words for which it provides a setting. It should also conform in phrasing to the meaning of the words to be sung.
   c. *Expression*
      (1) Not time, but the sentiment to be expressed should decide the manner in which any selection should be sung.
      (2) The aim must be for quality rather than quantity of tone.
      (3) The leader should in some way emphasize the meaning in the words of the hymn.
3. *Story*
   a. Important on occasion.
   b. Should be brief.
   c. Must contain a worth while message.
   d. Should have the same theme as the rest of the Worship Program.
4. *Scripture*
   a. Should not be too abstruse.
   b. Majority of reading should be in unison.
5. *Giving*

   The offering should be made a part of worship with the school participating in a song or prayer of dedication.
6. *Prayer*
   a. Should always be reverent; he who prays should realize the sacredness of what he is doing.
   b. There should be adequate preparation for the prayer.
   c. Should be brief; not over three or four minutes in length.
   d. Should be primarily concerned with God's presence.
   e. In that realization some problem may be taken up; usually not more than one.
   f. Should not be intercessory.
   g. There should be participation by pupils, but not in stereotyped form.
   h. Opportunity should be given for silent prayer, but even in silent prayer the petition should be phrased in silent words in order that it may be as definite and personal as any spoken prayer.

*Being the report in substance of the Worship committee to the Education Committee of Roseville Methodist Episcopal Church, Newark, New Jersey.

Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and children the first worshiping congregation, and the structure which sheltered them the first church. The home is the world's Holy of Holies. In the nurture and expression of true religion its place is primary and unique.

—Henry Hallam Tweedy in Training the Devotional Life.



THE DIRECTOR OF WORSHIP IN THE CHURCH SCHOOL

By Karl K. Quimby

IT would be almost impossible to overestimate the importance of the Director of Worship in an efficient program of religious education. The Service of Worship will be in charge of the Director of Worship rather than in the hands of the general superintendent. The Director of Worship has it within his power to make or to break the service. He will cause it to attain the desired results, or he will allow it to drift aimlessly along. He is the key individual to the effectiveness of the whole program. It is as important for the Director of Worship to prepare himself for his task as it is for the teacher to be ready to meet the class. The significance of worship in the department or departments is such that it merits the same amount of careful, thoughtful preparation as does the preparation to teach the class. To render worship effective, think of the preparation necessary, and also the attitudes and objectives to be realized through worship.

THE Director should first of all prepare himself. This is not as formidable as it sounds, yet it is vital. It need not be particularly laborious, but it is imperative if worth while results are to be obtained. This preparation will come, in part, out of his own religious life. He cannot impart to others what he does not understand himself. He will need a vital Christian experience. In addition to this he will, of necessity, familiarize himself with some of the literature of the subject. Three excellent and readily available works should be considered—*Worship in the Sunday School*, by Hartshorne; *Training the Devotional Life*, by Weigle and Tweedy and the *Pastoral Office*, Sec. 1, by Beebe. From this wealth of material he will find the best point of view, and a wide range of suggestions which will prove stimulating.

THE Director has a general knowledge of what is expected of him. He understands something of the significance of worship. As he gives thought to this subject he will see that the foundation of personal Christian living rests upon personal knowledge of God. Students need to learn to know Him for themselves. Worship is the direct and personal approach to God. There are some things almost impossible to teach by formal instruction. Worship is one of them. It must be experienced. *The aim of religious education is not to know how to worship, but to worship.* The primary aim is not so much knowledge as it is experience. It seeks practice and habits in worship. Hence the Church school has added to its increasingly effective program of instruction an equally important program of worship. The Director is not to give lectures on worship, though he should not fail to make definite and clear the true ideals of worship. He is to worship with the department and lead it in worship.

THE approach to the Father, the Director will perceive, is made more easily and naturally when there are definite aids to worship. It is necessary to withdraw attention from other things and center the thought on God. The habitual current of thoughts needs to be checked. Intrusions must be shut out. As aids in this process even the smallest things count, such as music, order, atmosphere, and environment. In a suitable and suggestive atmosphere the student is able to worship truly by centering the attention upon God, seeking to understand His will and realize His presence. It is a personal matter. It is a conscious attention toward God. It engages the whole person. It involves the movement of mind, heart, and purpose toward God. In work we think of the task; in worship we think of God. As it is a meditative process, it requires freedom from distracting elements. Order is not an arbitrary requirement. It is essential for the worship of the individual and the department. This approach should be natural. We approach a friend with intelligence and good-will as well as with affection; likewise with God. This worshipful approach to the heavenly Father is not always easy for youth. They require aids, explanations, and instruction concerning the range and meaning as well as the materials for worship. All the materials, including the theme, should unify and assist the pupil to approach God exactly as the rounds of the ladder assist the climber.

It goes without saying that the hymns, scripture passages, prayers and talks used in children's services should be adapted to the limitations of childhood and youth. If worship is to be a real and helpful experience it must grow out of and minister to the common everyday problems of the worshiper. The wise leader provides for this in his choice of the material to be used. He unnecessarily limits himself, however, if he attempts to make his selections or adaptations without the aid of the children. Even the youngest can help by being led to discuss the services. Their comments will reveal what they understand and what they do not, and will also show what parts of the service attract them most. The older children can suggest story material, prepare unison prayers, and sometimes assist in leading the worship. When the pupils help, there is greater assurance that what is done will meet their needs.—*Hugh Hartshorne in Stories for Worship and How to Follow Them Up.*

AMONG the factors involved, the Director of Worship will understand the importance of *music*. Music creates a favorable atmosphere and unifies the assembly. It "cultures" the emotions. A musical call to worship, played or sung, or both, will focalize the attention of the entire department upon the thought and theme for that service. Certain carefully selected hymns should be studied as to their history, occasion of writing, and message. These hymns should not be approached from the encyclopedic point of view but as aids in worship, letting the pupils enter intelligently and sympathetically into the spirit of the hymn.

THE use of *scripture* will not be aimlessly handled. The great passages will be used, including the well known parts of the New Testament, the outstanding passages from the Old Testament and the Psalms. In the younger departments certain passages will be memorized. For variety there will be occasionally a responsive reading or perhaps better, a reading in unison. Since we seek to foster the entire worship life of the pupils, daily readings built around the central thought of the worship service will prove invaluable to the pupil's devotional life during the week. This will enlarge the worship idea in the life of the pupil.

PERHAPS *prayer* is the acme of the worship service. It should be audible. It thereby has a social as well as a personal value. We help others to pray and are aided by the prayers of others. "One habitually silent in prayer more easily slips into vagueness and narrowness and does not enter as vitally into the spirit of worship." It should be offered by individuals. It chrystalizes thought and assists in keeping the attention fixed on God. "Even silent prayer should be put into silent words." The wide range of prayer should receive attention. Emphasis should not be placed on more than one aspect in a single service. One time it might be adoration; another time confession—in the presence of Him we feel our own limitations afresh. Other items would include thanksgiving for His care and help, for friends, joys, opportunities, supplication including petition, what we ask for ourselves and intercession, what we ask for others; and submission to God's will. All true prayer is in the name and spirit of Jesus—not my will, but thine be done.

THE worshipful use of the *offering* should never be neglected. The offering should be presented with the whole school participating in song or prayer of dedication. This marks the difference between a collection and an offering. It is fundamental to stewardship

HE experienced leader of worship will also not fail to relate the department service to the public worship in the urch. It is in the larger service that ideal of each department is fully realid. The department service is a training worship for the larger worship in the urch. To enter intelligently into the vice of worship in the Church each item public worship should be thoughtfully plained. This creates interest and gives tent to the pupils' observation. The prelude, has it a purpose? The solo, is it a concert number or is it worship? Can we worship through music? Is it the minister's prayer, or is it common prayer? Should we pray along with the minister? Is the offering a polite way to get some money, or is it symbolic of a consecration of the self, property, and time to the service of the Master?

IT is easily possible for the Director of Worship of Church schools to train a generation to understand and appreciate the true value of worship. With intelligent cooperation in the pew, Churches will be able to render a larger ministry. To attain these high ends is worthy of the best effort of the Director of Worship. He will need and, of course, will have the prayerful cooperation of all the teachers and officers of the departments. The Director is the key to the larger spiritual experience of the pupils. The future spiritual life of the Church is, in no small way, in his hands.

CHRISTMAS IDEAS FOR WORKERS WITH CHILDREN

By Frances Willard Woodall

'Well!" said the Beginners' Superintent, "what *shall* we do?"

'Oh!" exclaimed the Primary Superintdent, "what shall we *do?*"

And the Cradle Roll and Junior Superendents shook their heads as they said, *hat* shall we do?"

And each superintendent saw the eager es of her pupils aglow with anticipation the great day which was coming. And y knew that if the real spirit of the ristmas season was to linger in their pils' hearts *something* must be done.

The General Superintendent had just ived with the disquieting news that the geant was for the older pupils only, and would be necessary for the four younger partments to plan somethng of their n.

'Well, now," laughed the General Superendent, "I'm sure it's not so bad as all t! Just think about it for a while." d with that comforting statement he them to their thoughts. An hour later peeped into the room and smiled at at he saw. He knew his superintents.

* * * * * *

Christmas Sunday dawned bright and ar, just as the superintendents knew it to, and because of the curiosity which y had aroused, the Church school room s packed. And the pupils in the four nger departments wiggled in their irs, or in their mothers' arms from exement.

The main room was transformed. The l at the back of the platform and the tform itself had been covered with te crepe paper. The platform was bare ll furnishings, except for a white cradle ed on a raised platform in the center. cradle was filled with straw, and an tric light bulb placed in the straw gave h a rosy light. The raised platform low enough so that even the smallest d might see in the cradle.

No announcements were made, and an of reverence and expectancy filled the n room. Clearly and softly upon the tness of the room came the notes of ly Night! Peaceful Night," as it was ed upon the church organ. This was wed by "Away in a Manger," and n the aisles of the room came the Beers, each one dressed in white, and ying a package wrapped in white er. They lisped the words of the hymn as they marched slowly down to the front of the room, up on to the platform, and knelt beside the cradle. Laying their gifts on the floor by the cradle they sang the words of their favorite hymn, "Jesus Loves Me, This I Know."

As they were singing, two teachers from the Beginners' Department came slowly down the aisle carrying a large basket draped in white crepe paper and filled with packages also wrapped in white paper. The basket was placed at the foot of the cradle, and contained the gifts which the Beginners had brought as their love offering to "The little Lord Jesus." The pupils then took their seats in the front of the room, where their own chairs had been provided for them, as the organist continued to play softly.

As "O Little Town of Bethlehem" was played, the pupils from the Primary Department, also dressed in white and carrying white gifts, came slowly down the aisle and knelt beside the cradle. Placing their gifts on the floor by the cradle, they sang "O Come All Ye Faithful." Two teachers from the Primary Department brought the basket of white gifts from their department and placed it on the platform. As they did so, the pupils repeated "For God so loved the world that He gave His only begotton Son, that whosoever believeth on Him should not perish, but have everlasting life." They then took their chairs, to the strains of soft music.

From the distance came the notes of "As With Gladness Men of Old," and the voices of the Junior pupils were heard, at first faintly, and then nearer, as they, too, came down the aisle of the room. They also carried white gifts, and were dressed in white, and the weeks of training told. They sang as only Junior children can a hymn which they really love. They had two baskets filled with gifts, and a girl and a boy came at the head of the two lines carrying the baskets. As they knelt before the cradle they sang softly and reverently, "There's a Song in the Air."

The Juniors grouped themselves back of the cradle, as one boy stepped forward and recited the story of the birth of Jesus from Luke. (Luke 2:1-10.) A girl stood beside him and finished the story. (Luke 2:10-20.) Then the Juniors sang "Brightest and Best of the Sons of the Morning," while the other pupils again marched up to the platform and completed the semi-circle around the cradle.

As the organist played "Sleep, My Little Jesus," several parents with little babies in their arms came forward. A brief dedicatory service was held, the parents promising to bring up their children that they, too, might "increase in wisdom and stature, and in favor with God and man." And a little white basket filled with tiny gifts was laid at the head of the cradle.

The children sang "It Came Upon the Midnight Clear," as in order they marched from the platform back to their respective departments, the last notes dying away as the Juniors left the room.

And in the hush and the reverence of that moment, the older pupils went to the study of their lessons.

* * * * * *

"But how did you do it?" asked the General Superintendent. "How did you get the Juniors and the Beginners to work together?"

"Because we did not present it as merely marching up and singing a few songs, but as their opportunity to give white gifts to the King, each gift to mean a sacrifice on the child's part, we had no trouble," answered the Junior Superintendent.

* * * * * *

Such a program as the above is very simple, yet is one that wil lrequire much preparation on the part of those directing it. The hymns must be well sung; and the whole attitude of the pupils must be one of reverence. To inspire them with this feeling is the task of the teachers and superintendents. But if it is done in this spirit, teachers and parents will find that the children have entered into their rightful heritage.

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

Christmas

CHRISTMAS is the great festival day of the year without doubt in the majority of Sunday schools. It is celebrated in more ways than any other day, and, while the aggregate results for good are probably greater than those obtained from the observance of any other day, great harm has been done in the name of Christmas by the introduction of unworthy methods of celebration. Christmas comes at a time of year that lends itself to activities of joy, and the difficulty has been that the underlying motive of too many celebrations was the pleasure of the onlookers rather than the glory of the King whose birthday was being observed. We are coming, however, upon a better day, indeed that day is right upon us, and more and more the Sunday schools are catching the true note and learning to sing the true manger song. It is a birthday! On this day God gave to us His most precious Gift. That gift, in the person of our Savior, has taught us that the way for us to give gifts to Him is to give them to His needy ones. He has himself, therfore, marked out the best way of celebrating His birthday. It is by giving gifts in His name that others may be made happy and the Christ-child honored.

Christmas Music. Probably more good music carries the Christmas sentiment than that of any other festival of the church; indeed, there are so many splendid descriptive songs that some Christmas services are built around them.

A Cycle of Christmas Songs

The Town—"O Little Town of Bethlehem."
The Night—"Silent Night, Holy Night."
The Star—"There's a Beautiful Star."
The Nativity—"Joy to the World."
The Shepherds—"While Shepherds Watched Their Flocks by Night."
The Angels' Song—"Hark the Herald Angels Sing."
The Magi—"We Three Kings of Orient Are."
The Presentation—"There is no Name so Sweet on Earth."
The Call to Worship—"Come, All ye Faithful."
His Sovereignty—"Jesus Shall Reign."
The Coronation—"All Hail the Power of Jesus' Name."

A few weeks before his death, Marion Lawrance said, "To help Sunday school workers has been the crowning ambition of my life, the burning passion of my soul."

Some schools have an evening of Christmas carols on Sunday night, or, possibly, on the Sunday night preceding Christmas. These carols, with proper Scripture, make a deligtful evening. It seems as if the whole world were a-tingle with Christmas interest as the day draws near, and even those who are not Christian people welcome the Christmas joy. In many places bands of young people sing Christmas carols on Christmas eve or very early on Christmas morning, passing up and down the streets. Other schools send groups of young people to the hospitals to sing Christmas carols there. Wherever they go, they are always welcome.

Decorations. Christmas centers about the home and the church, and a Sunday school or church without Christmas festivities would be hard to find. Decorations are most appropriate and plentiful. There is no more beautiful decoration than a Christmas tree, or a number of small trees ranging from four to six feet in height, especially when decorated with the colored electric lights.

The Giving Christmas. Santa Claus has a big place in the hearts of little children, but, ordinarily, it is better to have the Santa Claus, chimney, etc., at home than in the church. The swinging away from this kind of Christmas is a hopeful sign of improvement, and the best education we can give our pupils along the line of giving is at Christmas time. The giving of gifts to the pupils themselves, particularly gifts of value, is not a good practice. For one thing, it is very expensive unless the gifts are so trifling that they are not prized. The public giving of individual gifts at a Sunday school celebration is altogether wrong. Some children will get very fine gifts, while others will get none. It is remarkable how the Giving Christmas has grown in favor. The Marion Lawrance School, Toledo, Ohio, has employed this method for a quarter of a century.

Tin-Can Giving. One of the first Christmas services in the Marion Lawrance school was designated by the homely name of "Tin-Can Religion," and the gifts brought were for the most part canned and in tin; the bringing of glass was prohibited because of probable breakage. Over six hundred cans of beans, peas, succotash, etc., were brought by the members, and artistically arranged upon the platform by some grocery clerks belonging to the school.

Bags. Some schools, before Christmas, give out paper bags of various sizes, with the name of the school printed upon them and directions as to their use. The members are to return these bags, containing their gifts, at the Christmas entertainment.

Dinner Baskets. One of the most popular things for a class to do is to prepare a basket with a Christmas dinner for some poor family. This basket would contain a turkey or chicken, bread, potatoes, flour, cranberries, celery, etc. It is better for a class to select its own beneficiary, reporting the name in advance so that there may be no duplication. Then the members of the class have the great honor and joy of carrying their gifts to the family, and receiving their blessing.

Admission Ticket. It is not uncommon to require a ticket of admission to the Christmas entertainment, consisting of an apple or a potato, or sometimes both. Often there are barrels of these tickets, and they are sent to some institution, such as the Children's Home, the Day Nursery, or similar organization. Some schools retain the same beneficiary year after year, and in this way the interest is increased.

Dollar Bills. The giving of money in connection with the gifts is also growing in popularity. In many cases the money is brought in new one dollar bills. The treasurer of the school provides himself with some new bills so that he may be able to change any old bills that may be brought for the new ones. These are pinned together and strung across the room on ribbons.

The White Christmas. The Giving Christmas has been beautifully worked out by Mrs. Phebe A. Curtiss in her little booklet entitled, *White Gifts for the King*. "The White Christmas" is now known throughout the country, and has done much to popularize the idea of giving at Christmas time. Packages that are not white may be wrapped in white paper.

The Giving of Self. The st part of the Giving Christ- as, however, is not the giving gifts, but the giving of serv- , and, better still, the giv- g of self. One school had inted pledge cards. The first edge was for those not al- ady pledged to Christ's serv- , and read: "'For God so ved the world that He gave.' my White Gift for our ng's birthday I hereby offer st of all myself, and I this y accept Jesus Christ as my vior and give myself wholly Him." The second, for those ready Christians, read: "As Christian I this day renew y consecration to Christ." here were also pledges of rvice and substance. When e cards were signed, they ere placed with the offering white envelopes furnished ch class; then, as the classes ere called, these envelopes ere dropped in a white box the foot of a large white oss on the platform.

A WELL-FILLED PLATFORM AT A GIVING CHRISTMAS

The Money Given. It ould be a mistake to under- ke to raise money at Christmas time for e school itself. Let all the giving at hristmas be bestowed upon God's needy es.

Various devices are used on the plat- rm, and there is no end to the possibili- es in this direction. One school built a iling ship, another a lighthouse, another a great white cross, fifteen feet in height and properly illuminated. Another school represented a poor family in tableau; an angel appeared, defined the needs of the family, passed down the aisle to a class, and the class brought up the things that were needed.

To get the most out of Christmas build the whole service around "The Christ" and the great lesson of His life, to help those who need help and to do it in His Name.

From *Special Days in the Sunday School*, by Marion Lawrance, Copyright by Fleming H. Revell Co., New York.

BEST BIBLE COURSES FOR YOUNG PEOPLE

By Manson Doyle

We take for granted that we have in ind as the study group with which we e dealing, a young men's or young omen's class with its Sunday and week ay session, with a full program of worship, struction, and training in Christian rvice taken care of in these two sessions the class. We are to consider what ould be suitable material for the Bible udy of such a group.

This is a very important matter, con- rning which it is not easy to reach con- usions. To be effective, such material ust be acceptable and attractive to young eople. It must at the same time meet eir needs at this interesting and destiny- ciding period of their lives. Someone as described this as the churches' last ance with youth. It is now or never for any of them. Eighteen to twenty-four, hat great years! Ten o'clock in the orning of life—now will be fixed almost yond recall some of life's most porten- ous factors; the life-work they will do, e mate they will take, the decision for against Christ, attitudes, hitherto astic, solidify, and prejudices become ed. We cannot too carefully choose our material for their Bible study.

In attempting to write something on this very pertinent matter there is a measure of reassurance which comes to me out of the young people's group sessions of the World's Sunday School Convention. Whether the speaker on young people's work dealt with social, physical, or religious problems of young people, and whether he came from England, the United States, Australia, or India, we all recognized that the young people's problems of his country were the identical problems of our own. Moreover, his references to particular traits and characteristics of the young people of his country were just such as all of us know in ours. There must be, therefore, a very great deal in common to all countries in the effort to secure the finest moral and spiritual development possible for young people. This encourages one to hope that sound conclusions as to the best study material for young people in one country might be made available in all, and that this might soon result in the selection of Bible courses graded for young people (18 to 24), suitable for them, and acceptable to them, and in a way uniform throughout the Sunday school world.

Graded Material a Necessity

The characteristics and peculiar needs at this period of life are sufficiently different from those of the adult group to make the provision of a special series of lessons necessary. Can we hope to really minister to the needs of these young people unless our Bible study material for them be related intimately and obviously to the questions with which life is now challenging them? It is very likely that much of our failure to interest people of this age in Bible study lies in the selection of study material which is of interest to only the student-minded among the groups, who are always a small minority, or it was material that dealt with the life interests and questions of more mature people. Too much of Bible study material has been selected and illustrated without consideration of the characteristics and needs of the later adolescent. Very careful study has been given the early adolescent period and a large body of excellent literature has been published on this phase of our reli-

gious education work. Many fine Bible courses, based on the results of this expert study of adolescent characteristics have been published. They have resulted in increased attendance. Comparatively little study has been given to later adolescent psychology and, for the most part, their Bible study courses have been those of the adult group, or they have been very short courses, dealing with special topics, rather than regular Bible study material. Altogether the later adolescent has escaped much of the attention of serious students of religious educational psychology. We may undoubtedly conclude that any Bible course of study which will prove attractive and effective as study material for young people (18 to 24), must be chosen with a careful consideration for their mental and emotional characteristics. That these will be more or less uniform for young people the world over seems a safe conclusion. The Australian boy of whom one speaker at the World's Sunday School Convention told us was understood and recognized at once as a type by leaders of youth from the United States, Canada, England, India, and every other country.

Some Later Adolescent Characteristics

Perhaps the most obvious and least negligible of these characteristics, is *an almost abnormal independence of thought.* We should remember that the appearance of this, and other irritating and disturbing characteristics that become almost obtrusive at this period, are not evidences of degeneracy, or even of morbid peculiarities. God lets every generation of normal youth pass through this season of sublime faith in his or her ability to solve all problems and find a way, a better way of life than their fathers found. By their confident criticism God searches out the weaknesses, challenges the mistakes, discovers to themselves and the world the hypocrisies of the older generation. We will therefore be wise to so choose our lesson material, and to present it in such textual form that they may be skilfully invited to search for truth and wisely directed in their quest. It will be infinitely better to set them seeking truth than to offer them the finished conclusions of the search, supposedly successful, of a previous generation. It will almost certainly be barren of results to attempt by argument and apology to compel the acceptance of bodies of truth because it is the accepted and settled conviction of those who did the thinking of a previous generation. Periods of deep religious conviction follow periods of breaking away from accepted dogma, even though the very dogmas challenged continue, because this breaking away sends a generation of young people on the search for truth which shall be their own personal possession because they dug it out themselves.

Young people often have an aggravated case of independence of thought, and set out to condemn everything old because it is not new, but this is a less dangerous thing in human economy than the tendency of an adult generation to regard statements of religious belief as final and static. The little four-year-old who bounced into his grandmother's room one glorious morning, exclaiming, "Grandmother, wake up, the world's begun!" was typical of what youth does to every generation. Because youth demands the right to test and question every conclusion of the past, as for no other reason the world begins anew as each generation comes into its own. Study material should be so presented as to make use of this characteristic, and guide youth in its quest for new truth, even though it be old mines of treasure in which they dig.

They will need courses that teach them how to function in the immediate experiences which life brings to the typical group of young people, (18 to 24).

It will be unwise to put, or attempt to put, the opinions and conclusions of the past upon young people, but rather to provide the best evidence, already secured, to acquaint them with the wisest conclusions of the past, and if possible guide them in their effort to form positive convictions of their own.

Another characteristic of youth, which those who select courses of study neglect at their peril, is a *complete catholicity of outlook and spirit.* For youth there are no boundary walls of ecclesiastical and creedal construction. They readily find fellowship in any group and welcome any statement of truth which appeals to them as sound and worthy. They are merely bored or amused by theological contentions. They are not particular what church they attend, so long as it satisfies their ideals and ministers to their needs. Any attempt to use lesson material for sectarian ends, will be resented as soon as discovered. Courses of study chosen and prepared to support denominational or sectional doctrines will fall foul of this catholicity of the adolescent mind. This is God's way of human progress. By this demand for truth, for its own value, youth clears the mind of the race of its prejudices, and makes a growing of the soul of the race possible.

The growing power of the adolescent to reason presents a wonderful opportunity for the Church school. The appetite for mental effort which comes at this period, is the distinguishing mental factor, that calls for a special type of lesson for this group of young people. They are both able and willing to put real mental struggle into the study of subjects which appeal to them as a real part of their interest in life. Indeed they are bound now to think out life's questions and come to personal and, for many of them, final conclusions. This is the last great chance to guide them to right conviction. Many young people decide the most momentous questions in the midst of profound ignorance. They come to such decisions as they can with the meagre knowledge they possess. They are so often and so tragically wrong because they did not have the facts necessary to think through to a right conclusion. Then along comes some sincere but misunderstanding person, and berates them for their wrong position. Resentment and permanent antagonism become a settled attitude of mind and spirit. Any course of Bible study should be so set up that the teacher would be almost compelled to follow the Scriptural methods, and invite his class to come and "reason together" with each other and with their teacher.

(*Continued in January Journal*)

* * *

INTERNATIONAL COUNCIL MEETING

The next annual meeting of the International Council of Religious Education will be held in Chicago on Thursday and Friday, February 19, and 20, 1925. Monday, Tuesday, and Wednesday, February 16, 17 and 18, just preceding the meeting of the Council, will be given over to meetings of the various Sections. Detailed announcements will be made in the next issue of the JOURNAL. The entire week beginning February 15 should be reserved for this great gathering of persons interested in religious education of all the different denominations and from all the states and provinces throughout North America.

BUILDING WORSHIP PROGRAMS FOR CHILDREN IN THE CHURCH SCHOOL

By Lucy Stock Chapin

ıe purpose of the worship program for ldren is twofold. It is to arouse and e permanent the highest emotions of h children are capable and to guide pupils in expressing their religious ngs. It is also to give training in and ugh worship. By means of the pro- n the children acquire the materials vorship and develop the attitude of ship.

ew children receive adequate training rorship at home. Even in the case of e whose parents are carefully and con- ıtiously training them in the home; re family prayers, grace before meals bedtime prayers are family habits, e is a need which only the Church ool can meet. This is the wider fellow- of worship in a group of children of same age. Uniting together in worship s a social spirit which means much.

Children's Worship

eachers of little children of Beginner's realize how natural and spontaneous r worship is. "At everything for which child is glad, and sometimes at the ing of joy and gladness for which he ws no cause, his heart overflows with e and gratitude." Such worship takes form of speaking to God in words of ver or song; wonder which is aroused some manifestation of God's power in ure; and of awe, or reverent but un- ressed feeling.

s he grows older the child becomes re reserved and is less ready to express self spontaneously. He is conscious thers. He has more interests. He has ome accustomed to the things about and, if not reminded, is in danger of getting to associate his world with God. needs to have his feelings stirred and brought close to God so that he will His presence and rejoice in it.

Elements of Worship

The program of worship consists of essential elements: music, prayer, pture and offering.

Music. The chief use of music is in ms or songs where words and melodies combined. All songs or hymns should suited to the purpose of the worship become the means of true expression. fessor Tweedy has given us three tests judging the value of hymns in the re- ous education of children. "(1) the racter of the poetry; (2) the character of the music; (3) the adaptation of both to use by children." The words of the song, therefore, should be rich in their spiritual values, true and wholesome in sentiment, contain the thought to be expressed at the time and be understood and appreciated by the children.

The music, too, must be good. It may be very simple for the youngest children and still contain the rhythm, harmony, and melody which are essential to good music. Instrumental music also is of great value in the worship program. At one time it is used to quiet the children and bring them into a reverent, worshipful attitude. At another time it is stimulating rather than quieting, and again as a signal or a march it induces orderly action.

Prayer. We are told that "the heart of worship is prayer." In prayer the children come into conscious relation with the Father. They speak to Him and they feel His presence as in no other way. Every program of worship must make adequate provision for this "intercourse with God," from the simple little sentence, "Thank you Father" of the Beginner, to the more formal prayer of the Junior child.

There will be stated times for prayer in the program such as at the opening of the session, after the offering, and at the close, but sometimes unexpected conditions arise when the children become conscious of God's goodness or protection or of some need, and right then with no previous planning for it we stop and speak to Him in prayer.

Scripture. The passages of scripture used as a part of the worship program must meet the needs of the children, and all recitations and responses must be selected from the memory verses or passages which are thoroughly known and understood and so can be used devotionally.

Offering. The offering and the accompanying service should be acts of worship. The chief value of the offering is not in the amount of money brought by children, but in the effect produced in their lives by the act of giving.

Nature of the Program

Adaptation. The service of worship for a child must be suited to him. "It should carry him close to God, help him to feel God's presence and to rejoice in it. It should be an expression of his religious thoughts and feelings. At the same time it should teach him how to worship God and help him to form the habit of worship."

It is just as essential to have graded worship as graded lessons. The worship of the little child in the Beginners' Department is quite different from that of the Junior boy or girl. Songs, prayers and scripture which meet the needs of one fail utterly to help the other. The program in the Beginners' Department is very free and informal. In the Primary Department there is still much freedom but the worship begins to become more formal, while in the Junior Department there is a formal service of worship.

Repetition and Variety. Because children like repetition and are at ease with the things which are familiar, it is well to keep the same general order of service for weeks or even months, but change the parts from Sunday to Sunday for sake of variety. The same offering song, prayer responses, call to worship, or scripture responses may be used for many Sundays, but fresh songs, stories, scripture recitations and unexpected features will furnish variety, add interest and give pleasure.

Correlation. It is well so far as is possible to correlate the worship with the lesson, or lessons, of the day, with seasonal interests and with missionary, temperance and patriotic teachings.

Flexibility. While building the program very carefully and planning for all the parts the teacher must make allowance for change at a moment's notice. Unexpected conditions frequently arise because of the nature of little children. It is fatal to the spirit of freedom and true worship unless the program is so flexible that it can be shortened in one place and lengthened in another.

Proportion of Parts. A good program is one in which the various parts are properly proportioned to one another. The program that fails to meet the needs of the children usually does so because of the over-emphasis placed upon certain parts and the neglect of others. One teacher may love music and spend an undue amount of time in letting her children sing. Another may feel the importance of scripture memorization and so have too many or too long scripture recitations and responses. Still another who wishes to cultivate a missionary spirit may consume too much time in the offering service. The program of worship needs to be carefully planned step by step.

It is impossible to measure the value to the religious life of the child of a carefully planned, well adapted and reverently conducted program of worship.

THE MINISTRY OF MUSIC IN THE CHURCH SCHOOL

By Edward R. Bartlett

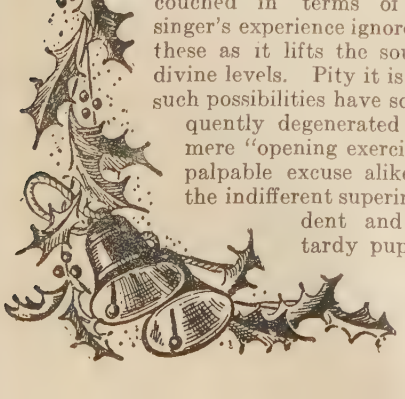
It was a gray "drizzly" Sunday in late November. The pupils in the little one room Sunday school had slipped and slushed their way up the hillside by a winding path filled with sodden leaves. Now they looked upon smoke-streaked walls, betraying settling foundations by jagged cracks, a freshly blackened stove, reminder of winter, a parlor organ, and some nondescript pulpit furniture. What genius could create a warm personal sense of worship in such an atmosphere?

Yet somehow the trim girlish teacher of the village school who served as superintendent on Sunday caught the mood and interpreted it. "This is My Father's World," they sang, and in a brief informal discussion they agreed that this was a statement of fact despite the unfavorable conditions of the moment. Then similar conditions in the past were recalled. The leader suggested the experience of the Pilgrims, and in this connection they sang "O God Our Help in Ages Past." There followed several hymns of faith, culminating in "O Worship the King." In some way the pupils were no longer acutely conscious of depression. They were now a group with a "common bond." God had broken through the chilly haze. And He came on the wings of their song.

* * * * *

Now this suggests the basic ministry which music may render in the Church school program. *It awakens physical senses to the presence of spiritual realities.* It makes true worship possible, for it causes heart and mind together to be keenly aware of God's nearness. One can scarcely conceive of any other result when for instance a junior or intermediate group gives full-voiced expression to "Rejoice ye pure in heart, Rejoice, give thanks and sing."

Strangely enough, music possesses the almost magic power of enveloping one so that he is temporarily oblivious to external conditions. Walls may be barren, windows dingy, or skies murky, but a hymn of praise couched in terms of the singer's experience ignores all these as it lifts the soul to divine levels. Pity it is that such possibilities have so frequently degenerated into mere "opening exercises," palpable excuse alike for the indifferent superintendent and the tardy pupil.



This power of music has a social as well as a personal significance. Not only is the individual singer made aware of his relationship to God, but a group consciousness is created, a spirit of fellowship in a divine adventure. I wonder if this is not the secret of the steady popularity of "Onward Christian Soldiers." We are all aware of whole diameters of distance lying between some of the statements of the hymn and the practise of the average Christian. Yet we sing it lustily, not alone for its martial spirit, but because it accentuates our "togetherness" in the enterprise. Temporary divisions, faultfindings, personal ambitions, and all other disintegrating influences vanish, and "we are not divided, all one body, we."

* * * * *

And this points to the second form of ministry for which we are indebted to music. *It focuses thought upon common ideals.* It matters not what organization you may belong to at this time, it is safe to venture that music, particularly song, has a part in its program. And the nature of the songs is such as to center attention upon the ideals of the group. Whether it is luncheon club, college fraternity, benevolent society, or any other order, you literally sing its aspirations and praises whenever the occasion permits. One is inclined to wonder why, as children of this world, we are wiser than when we seek to be children of the light. For today a great many songs pass current in services of worship in our Church schools which fall considerably short of expressing the lofty ideals to which, as a part of the church of the living God, they are heir. Only in this way can I explain our admission of so-called "snappy" music with "lots of pep" which, curiously enough, is expected to pave the way for the study of God's Word. Ideals are expressed under these circumstances through words and music together, and nobility of thought simply cannot be adequately supported by cheap and tawdry music.

* * * * *

A third service offered by music is this: *it directs divergent purposes toward united action.* Not all of the songs in the Church school service need be of the mystic turn, though these touch the deeps of life. There is a place for the call to action, the emphasis upon personal and social need, and the utterance of Christ's challenge to life. Within a given class at the opening of the service it would be difficult to find any unity of purpose. One cannot even be sure that all of those present owe their attendance to any particularly religious motive. Yet in singing together a common pledge of upright living, such as found in "I Would Be True," or that other expressive hymn, "O Jesus, I Have Promised," the impulse must of necessity project their ideas toward this united endeavor. They are thinking themselves into a spiritual undertaking which, under skillful leadership on the part of the teacher, will result in definite action. And if it be objected that this result does not follow as frequently as we would desire, perhaps the answer lies in the attitude of indifference to the vital meaning of our songs, so generally accepted as the normal order of things. If many sing unthinkingly, it is because they have not been taught to relate ideas with words. They have too often been encouraged merely to sing *tunes.*

* * * * *

Finally, *music touches the springs of emotional life and releases unsuspected reservoirs of energy.* Where youth feels deeply, it serves loyally and effectively. The school that thoughtfully sings "Hark, the Voice of Jesus Calling," "Fling Out the Banner," "O Zion Haste," and "We've a Story to Tell to the Nations," builds a fire beneath youthful ideals and ambitions which may easily result in personal consecration to the cause of world brotherhood. Truth, emotionalized in song, grips the interest and stimulates the will.

For some of us there is a sense of spiritual exaltation in singing "America the Beautiful" which leads to the desire to make the ideal a reality. So "Lead on O King Eternal" brings a profound sense of participation in a Kingdom-building enterprise. The songs serve admirably to undergird conduct. They perform a ministry of incalculable worth.

Do these interpretations seem to apply with equal force to music in the service of worship in the church? I, for one, would have it so. The experiences of the pupil in the Church school should enable him to feel at home in the more formal church worship hour. At present many are being educated away from the church through the practise of using a totally different type of music somehow conceived of as "Sunday school music." In point of standards, content, and general worthfulness, the music of the Church school should measure up to that of the church. Only thus can its genuine ministry be felt in the school.

Music is a power. Scientists have found that major chords tend to accelerate respiration and stimulate the heart, and that the opposite effects are produced by minor melodies. Music may excite or soothe nerves, awaken and express emotions, empower ideas. But its highest practical efficiency has been reached as an applied art in the service of religion. For worship and music have always been closely associated. It is a long way from the symbolic dance and rude chant of the savage to the Hallelujah Chorus; but the journey is marked by melody from beginning to end. In those periods when religion has flourished best, men have sung most. Without music worship has seemed imperfect if not impossible.

—[*Henry Hallam Tweedy, in Training the Devotional Life.*

WORSHIP AND THE CHURCH SCHOOL ORCHESTRA

By Eugene C. Foster

Why have an orchestra connected with Church school? And what kind of an hestra? What shall be its functions? e there any dangers that should be arded against? Is it worth what it ts in time and effort?

The constantly increasing number of hestras connected with Church schools uld seem to indicate that those who have ed them are pleased with the results ured.

What do we mean by the Church school hestra? If we are not careful we will once visualize some organization of een or twenty instruments or more; d when we do that we will at once ociate the idea with the large school of ost limitless resources. Most of us will at once, "The Church school orchestra ut of the question for us."

Let us get this picture out of our minds d think of a valuable adjunct to worship ich may be available for almost any hool. Except in rare cases the school equipped with a piano or an organ. The ginnings of an orchestra will come with e addition of a single instrument, such a violin. Experience proves that with e addition of this first instrument others ll almost always follow. The increasing erest of people in music and the large mbers of children who are receiving truction in the use of some kind of trument are assurances of available yers.

It may well be that the orchestra, in its dest beginnings, can be placed under the ection of the pianist or organist, or of e leader of the singing. As the orches- grows in size, the question of leader- p will press to the front. We should e the fact that this question is one of e most difficult to solve. We will return it later.

* * * * *

What are the functions of the orchestra? ere are several. I would put, first, a ponsibility for enriching the worship gram of the school. I have used the rd "enriching" with care; it is not e place of the orchestra to usurp or even dominate this program. The orchestra not an end in itself, but is, rather, a ans to an end. Much distress of mind l be saved if this is fully understood all concerned.

Again, the orchestra may be a valuable unct to the work of the school on public asions in connection with church vices and the like, and also in connec- n with social or entertainment features ried on by the school. I would make s secondary to the first purpose stated.

Still again, I look upon the orchestra an extremely valuable aid in furnishing outlet for expression in service. I uld put this value at a very high point. s an additional avenue of expression in a l in which we have discovered, so far, too few. Every young person who es of service in the orchestra as a ult should be more loyal to the work of the Church school than if that young person was simply receiving instead of giving.

* * * * *

How may the orchestra enrich the worship program of the school? Out of an experience as Church school superintendent I offer the following suggestions:

By having a proper balance of suitable instruments and by wise modulation. An over-noisy instrument or an orchestra too loud as a whole does not contribute to the worship values of a program. Wind instruments out of proportion to stringed instruments have this hurtful effect. A saxophone played as in a jazz band has no place in such an orchestra; if, however, it is played quietly, reverently, its mellow tones give a rich volume to the harmony. The effect of quiet harmony should be sought as over against mere volume of sound.

This will be a goal not easily achieved. We are a long suffering nation in regard to orchestral music. We go to a restaurant or hotel dining-room and pay a high price for a meal, and are rewarded by sitting through a series of selections by musicians who play at their loudest a few feet from our ears. I was much taken by a banner hung out in front of a restaurant in London while there last summer, "Good food and no music." When next I visit London I shall make a "bee-line" for that hostelry.

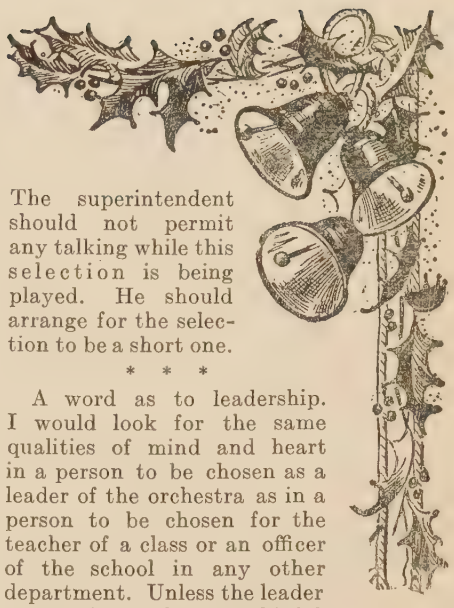
To enrich the worship program the orchestra will need to fit its own work into the spirit of the hour. If there is an opening overture it should contribute to the quieting process desirable in opening a school. "The Stars and Stripes Forever," or some martial air may be suitable on occasion, but ordinarily I would prefer something in a more quieting vein.

In the matter of the singing, the orchestra should accompany rather than lead. It is more commonly used as an aid in leading the singing, with the result that quite often there is very little following. Frequently, unless the leadership of singing is very well done, the school stops singing, in whole or in part, and lets the orchestra do the work. When this happens, the orchestra may become a hindrance rather than an aid.

* * * * *

The orchestra is invaluable as a filler-in of otherwise awkward pauses. I know full-well that many a leader who values the orchestra highly resents its use for this purpose. But I am putting the worship values which the school offers to the young people above the feelings of the leader. It will call for a leader of fine spirit to accept that view.

At least once during the service of worship—twice if time permits—I would make a place for the orchestra to offer its own contribution to the service. Not to accompany singing, not to cover awkward gaps, but to play a brief, well-chosen selection while the school respectfully listens.



The superintendent should not permit any talking while this selection is being played. He should arrange for the selection to be a short one.

* * *

A word as to leadership. I would look for the same qualities of mind and heart in a person to be chosen as a leader of the orchestra as in a person to be chosen for the teacher of a class or an officer of the school in any other department. Unless the leader enters into the worshipful spirit and purpose of the school, the orchestra he leads is not likely to do so. He will need to possess the musical ability necessary for the purpose; but back of this will need to be real conviction as to the ideals for which the Church school stands.

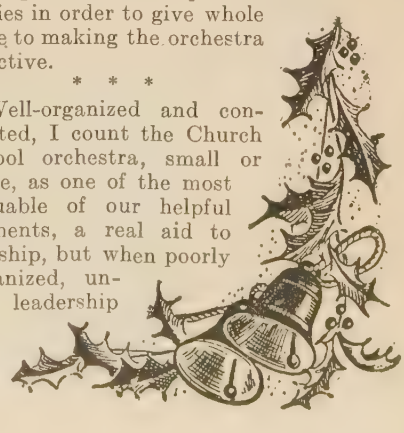
Some larger schools have adopted the plan of paying for the services of a competent teacher, thus giving the volunteers in the orchestra the benefit of skilled instruction. This has worked out well where the teacher was in full sympathy with the purposes of the Church school; where the teacher has not been in sympathy with the ideals, the result has frequently been costly failure.

Whether the orchestra be small or big, there needs to be adequate supervision, fully recognized by every one concerned. Many a service of worship has been spoiled by a horn that is always flat, by members of the orchestra entering with confusion after the service has started, by disorder among the members of the group. Unless the orchestra is a real contribution to the service and spirit of worship, it would better be abandoned. It is wonderful what a tactful conference with the leader will accomplish. The wise superintendent does all this in private.

Sometimes the right leader is to be found among the present officers or teachers. So much am I convinced of the value of a properly-conducted orchestra that, as a superintendent, I would be willing to release this person from all other duties in order to give whole time to making the orchestra effective.

* * *

Well-organized and conducted, I count the Church school orchestra, small or large, as one of the most valuable of our helpful elements, a real aid to worship, but when poorly organized, under leadership



that is not in sympathy with the purposes of the school, I count the orchestra a nuisance and hindrance. Its value as an outlet for expressional activity ceases when it is not under the right leadership, for the young people who join it may begin in an entirely wrong attitude toward the ideals for which the school stands. Happily, poor leadership of this kind is rare. On every hand are men and women who give their lives to this kind of leadership, and in their contribution to the lives of young boys and girls stand side by side with the teachers and officers of the school.

More skill and devotion to their batons!

UP-TO-THE-MINUTE MISSIONARY METHODS

By George H. Trull

Number One

IT WAS Sunday. The Monday previous, the Turkish Nationalist Assembly passed an edict expelling the Caliph from Constantinople. A member of the Missionary Committee of the A Church of B saw the article chronicled in the daily newspaper on Tuesday.

He said to himself, "Why, here is a news item worth while. The religious head of the Moslem world expelled by the Turks! That's as if the Italian government should drive the Pope from the Vatican and from Rome. Guess I'll have to 'phone the Superintendent at once and arrange with him to have the opening period of the Sunday school session next Sunday. Then I'll call on Bill Smith of the Senior Department to report the event to the Sunday school, and incidentally, tell the folks who the Caliph is, and how the office has been occupied by the Sultan of Turkey ever since 1517, until the last Sultan, Mohammed VI, fled from Constantinople in November, 1922, after the Republic was established. Then he can tell them Abdul Medjid, his cousin, was made Caliph to soothe the feelings of the religious minded, and now he's gone! This is about the biggest news item in Moslem circles in 407 years. We will surely feature it next Sunday, with Bill Smith's talk, a poster or two, such as Irene Jones of the Art School can draw, that will attract some extra visitors after Church service and prepare the school for the story that will follow. Think I'll get Deacon Jones to bring a paragraph from a recent letter he had from one of the missionaries in Turkey, telling from first-hand knowledge just what the outlook for Christian missions is in Turkey today, since the Nationalist Assembly has been turning things upside down. I'll get Marie Scott to put on the blackboard the names of all the missionaries of our denomination who are in Turkey, and we'll have a half a dozen sentence prayers for them by different members of the School. A verse or two of 'The Son of God Goes Forth to War' can then be sung with spirit and vigor."

That was using "up-to-the-minute" news by "up-to-the minute" methods, because a wide-awake member of a Missionary Committe reads his daily newspaper with an eye open to the relation of events to the progress of God's Kingdom.

Number Two

The Men's Bible Class had been discussing some live topics in religion. Views had been expressed with considerable vigor, particularly in relation to the kind of foreign missionaries that should be sent abroad in the present day. It was opportune, therefore, when a member remarked that he had just finished reading a book belonging to his seventeen-year-old son, *China's Real Revolution*, by Paul Hutchinson.

"The book was on the library table, where it had been left after my boy got home from the Mission Study Class. I picked it up, was caught by its style and interest, and completed it in two evenings. It may be of interest to some of the members of this class to know that the Chinese want to have something to say about the kind of missionaries we send to them. They say they want only the best young people we have, people who are not bosses but boosters, people who have keen minds, broad sympathies, and who come not to direct but to help. It has been more than one hundred years since Robert Morrison landed in China, in 1807, and there are 400,000 Protestant Christians there today. Not very many, it is true, only one in a thousand of the population. But when it comes to influence, the Christians are in the majority. A year ago a Shanghai newspaper held an open voting contest as to the twelve outstanding living Chinese. When the votes were counted, four were Christians, or twenty-five per-cent, and five others were men who have shown great interest in Christianity, therefore, seventy-five per cent of those regarded as the twelve leading Chinese today are either acknowledged Christians or are men influenced by Christian teachings.

"In view of our discussion as to the type of missionary the church should send abroad, I want to say that in China now there are three generations of Christians in some families. While there are yet millions who have never heard the Gospel, there are others who have never known idolatry and whose devotion to Christ will match if not excel that of any member of this class. Two years ago there was held in Shanghai (1922) a National Christian Conference, something entirely new in China. Missionaries and foreigners were not in control, though they were present. It was conducted by the Chinese. It was they who drew up the report, 'The Message of the Church to China,' a remarkable document throwing light on the kind of missionaries the Chinese will welcome if they can subscribe to the principles which the Chinese church holds as vital. Here they are:

The Chinese Christian Church

First of all, shall be a fearless fighter against sin.

Second, shall be a faithful interpreter of Jesus.

Third, shall stand as a flaming prophet of God.

Fourth, shall be a worthy teacher of the Bible.

Fifth, shall be a genuine servant to the Chinese people.

Sixth, shall be a defender of Christian unity and comprehensiveness. She shall stand for, nay, even fight for, unity in diversity, jealously to guard against any encroachment on the comprehensiveness which is her glory, her witness and her power. Under her protecting wings everyone shall find a place, Peter and John,

Do You Believe

1. In the Children of the Nation
2. In the Mission of the Church
3. In the Ideals of Jesus

Then Read

International Journal of Religious Education
for Church School Workers

Paul and Barnabas, and even the critical and doubting Thomas, for Christ is with her, His love constrains her members, His presence insures her safety. She shall teach her members to agree to differ but resolve to love."

That Bible Class had at least one mem- who had read an "up-to-the-minute" ssionary book and who utilized an p-to-the-minute" method by bringing ne of its contents to throw light on a esent day topic. Why shouldn't every ult class have its mental horizon broad- d by the information contained in cur- t missionary volumes, when it can be perly used?

Number Three

'Oh, he was the nicest missionary we r entertained!" So spoke the fifteen- r-old daughter of the house.

'Do you think he was nicer than Dr. — of Africa, or Dr. L——— of China o prescribed 'Squid-essence of squad- ps' (a box of chocolates) for all you dies as a cure for the blues, and sent a sample prescription?"

Evidently she had forgotten about them, many months had elapsed since their visits. She was contrasting Dr. S——— with two other missionaries who had recently been in the home, who were fully eclipsed by Dr. S——— who was so kind and generous and talked as entertainingly about his work. The young folks were unanimous that Dr. S——— was a "fine missionary." It seemed as if these children were connoisseurs on missionaries. After dinner when the mother showed me the "Guest Book" and I counted in its pages, seventy-nine visits had been paid by missionaries from fifteen foreign and from three home mission fields, ranging over a period of the growth from early childhood of the four children of that house, I did not wonder that they had an opinion of the relative attractiveness of missionaries.

In some communities the missionary is usually entertained at the hotel. That home is favored where children, around the supper table or by the hearth or radiator, can hear from the missionary's own lips the story of one who has faced heathenism in the raw and who knows how to tell stories of human interest, and who has a python skin or other curio to show which will make even the family dog take notice, as I can assure you a python skin will.

The "up-to-the-minute" missionary pastor or superintendent who wants to win the missionary interest of some family who has little concern for the cause, should seek to bring to the community that particular type of missionary who will be best apt to win that particular family, and then tactfully arrange to have him entertained in that home. A brief visit of the right sort of missionary will completely transform the ideas and attitudes of a home.

Number Four

Twenty years ago "missionary education in the Sunday schools was almost unknown. When it was first broached there was opposition to it as extra-Biblical. Today is has found its rightful place as an integral part of the curriculum. The courses of study which are offered are familiar to all well informed Sunday school workers. The Mission Boards provide abundant accessory materials which are "up-to-the-minute" in content and method. In connection with their use, perhaps some place may also be found for other "up-to-the-minute" methods which we are bold enough to believe still have a place, though some of them have borne the test of time and experience.

A D. V. B. S. IN BAVARIA

By Adaline C. Guenther

Almost ten thousand Daily Vacation ble Schools were held around the world ring the year nineteen hundred and enty-four. In April and May, there re vacation schools in the Philippines; the United States and Canada, the V. B. S. signs were out from May, in the rthwest, until August, in the East; in nce the schools began the latter part July and lasted, in some localities, until middle of September; and now, just ore Christmas, the schools in South erica, which will be reported with next r's figures, are beginning. But of the ble ten thousand, the most interesting the *first and only* Daily Vacation le School in Bulgaria, and nothing ld describe more vividly the message of is as it was given to His little ones, than simply worded report which accomied the picture of the school.

With an experie of six years a kindergarten cher and a specttraining in a sionary college London, it was great privilege be invited to duct the Daily ation Bible ool in Philipis, Bulgaria. my great sure the very first over *fifty* children were enrolled, and later it reached *eighty*, and almost every day we had mothers and fathers bringing their children and pleading with us to accept them in the school. I felt sorry to send them back, especially seeing their sad faces and eager eyes, longing to come among the happy ones; but as we were only two teachers, and not one seat vacant, it was impossible to take more.

"This was the first of its kind of school, not only in our town but in the whole of Bulgaria. Bible study, the life of our Lord in simple stories, was the chief object of our teaching, accompanied by hymns, games, drills and kindergarten work. All this made it very interesting for the little ones. You should see the bright faces of these children while at work. One of them went home and told his mother that this was the best school—much nicer than the ordinary daily school. I had mothers coming every day to thank me about it, saying, 'You are doing a blessed work; we see the difference in our children since they started to come to your school.'

"Out of eighty children ten came from Protestant homes, fourteen were Jews, one Armenian, one Russian and the rest are from Greek orthodox families. Twelve of the children came from an orphanage—so you see what a great task we have before us—a large family with great variety, but the love of Christ constrainth us. One day one little boy of six said to me, 'I am so glad, Teacher, that Jesus loves the little children.' They have already learned the Twenty-third Psalm, several verses from the New Testament, the Lord's Prayer, more than ten different hymns and many kindergarten songs and finger plays.

"The only thing I could say is, praise the Lord for this work. This will be not only a blessing for the little ones, but also for their homes; for all they learn in the school they tell their parents.

"The need of such work is great in our country where Christ is most needed and we must start with the children if we want to win the nation for Christ.

Why let $1.25 deprive you of the

52 fifty-two help to be **52** weeks of found in **52**

Snowden's Sunday School Lessons

1925 VOLUME
IMPROVED UNIFORM SERIES

FIFTY-TWO (52) REASONS

Why You Should Use Snowden's This Coming Year

1. Because they give a "clear and lucid exposition of every selection."—*Wisconsin Christian Advocate (Methodist)*
2. Because "the comments on the lesson are exceedingly practical and devotional."—*Christian Observer, Louisville. (Southern Presbyterian)*
3. Because it is "neither a vest pocket booklet nor yet a cumbersome volume."—*The Baptist Observer.*
4. Because it "does not leave the burden of selecting and arranging a vast amount of disjointed material on the poor teacher."—*El Paso Times (Texas).*
5. Because "its practical and spiritual rather than exegetical comments make a strong appeal to the busy lay teacher who is seeking to discover the heart of the lesson."—*Biblical Recorder, North Carolina (So. Baptist)*
6. Because the "lessons are analyzed and interpreted in a condensed but very practical and helpful manner."—*Lutheran Young Folks.*
7. Because "his expositions are so well known that the 1925 book needs only an announcement."—*The Christian Union Herald.*
8. Because "they go directly to the vital point."—*The Christian Nation.*
9. Because "Dr. Snowden is a forceful writer, a painstaking expositor and a master of analysis."—*The Word and Way.*
10. Because "it is decidedly different in plan from other books of the kind."—*The Herald of Gospel Liberty.*
11. Because "its explanations are evangelical and unsectarian."—*Reformed Church Messenger.*
12. Because "after a year's use we say it is altogether the most satisfactory and helpful Sunday School lesson exposition that we have ever seen."—*Charity and Children.*
13. Because "its jump into immediate popularity is based upon its loyalty to the Scriptures without any sacrifice of true scholarship."—*The Lookout.*
14. Because "the method of treatment is original, arresting the student's attention, capturing his imagination, stirring up his mental processes, and inspiring him to teach the lesson with new vigor and freshness."—*The Baptist.*
15. Because "the author is so happy in his application of the principles of the text to present-day conditions and persons."—*Baltimore Southern Methodist.*
16. Because "it is more than a teacher's manual, being quite as useful to any member of an adult class."—*The Sunday School World.*
17. Because "after two years' use we have proved that Snowden's lessons provide the essentials for the teacher to think about."—*The Watchword.*
18. Because "it makes a special appeal to teachers who can not find the time to do very much reading."—*The Gospel Messenger.*
19. Because "it does three things with the lessons: separates it into its parts; in a few well chosen lines gives summary statements of the thought; and then applies the thought to life by means of practical observations."—*The New Guide.*
20. Because "the print is beautiful, the make-up of the pages pleasing and the contents throw valued light on the lessons."—*The Banner.*
21. Because "it makes an accurate and discriminating selection of the ideas in the lessons which are of vital importance."—*The Continent.*
22. Because "he emphasizes the distinctive teachings of the lessons by putting them into heavy, bold-faced type."—*The Expositor.*
23. Because "the book is remarkable for the practical way in which it organizes the lessons."—*The Arkansas Methodist.*
24. Because "Snowden's Lessons have given such satisfaction to those who have used them that the mere announcement of the 1925 book is for many sufficient."—*The Congregationalist.*
25. Because "the material is so arranged as to make it a lesson for instruction and not merely a commentary."—*The American Church Sunday School Magazine.*
26. Because "it is a book that you will want to keep after the year in Sunday School is over."—*The Nashville Christian Advocate.*
27. Because "it is compact in form and pleasing in style."—*Zion's Herald.*
28. Because "within the Reformed Churches in America, Snowden's Lessons rank high."—*Lutheran Church Herald.*
29. Because "it enables the teacher to get the most out of the lesson in the brief time allowed."—*Baptist Messenger.*
30. Because "Snowden stands before you and teaches the lesson, presenting it under five or six heads, with meaty exposition and application."—*Record of Christian Work.*
31. Because "he selects incidents enough to make the people and events of the lesson interesting and human."—*The Michigan Christian Advocate.*
32. Because "we believe that every teacher of the uniform lessons will be benefited by these sane and practical suggestions."—*Baptist Advance.*
33. Because "his subject matter is pertinent and his epigrams forceful."—*The Chesapeake Christian.*
34. Because "Snowden is a loyal friend of the Book and shows it in his treatment of the lessons."—*The Standard Bible School Worker.*
35. Because "it abounds in pithy statements that make suggestive starting points for lines of thought."—*The New Jersey Sunday School Messenger.*
36. Because "of the striking manner in which Snowden makes the stories of the Old and New Testaments yield their vital truths for us today."—*The Presbyterian Advance.*
37. Because "his scholarship guarantees accuracy and his deep reverence ministers to devotion while his sound common sense prevents him from taking extreme positions."—*Methodist Quarterly Review, New York.*
38. Because "it contains abundant material of the highest order for both teacher and student."—*Northwestern Christian Advocate.*
39. Because "it is the very thing the busy teacher has been looking for."—*The Missouri Sunday School News.*
40. Because "it is a volume of helps that really help."—*Sunday School World.*
41. Because "whatever other aids a teacher may have, Snowden will prove supplementally useful."—*Lutheran Young Folks.*
42. Because "the average preacher may learn from Snowden the value and perhaps the art of an interesting presentation of gospel truth."—*The Lutheran.*
43. Because "a theological professor of sound learning addresses himself to the thousands of plain folks who teach the children of the Churches."—*The Christian Century.*
44. Because "its method of handling the lessons is unique."—*The Heidelberg Teacher*
45. Because "the importance of this book lies in its emphasis on the spiritual and practical teaching of the Scripture passage."—*Union Seminary Review (Richmond).*
46. Because "this book is a model of what teachers' helps should be."—*Homiletic Review.*
47. Because "It avoids the prolixity of other like volumes."—*Central Methodist.*
48. Because "the simplicity and directness of the treatment of the lessons invite interest."—*The Watchword.*
49. Because "Snowden packs his volume full of reverent, stimulating expositions of the lessons studied."—*Baptist Standard.*
50. Because "the really thoughtful teacher will find it of much assistance."—*Watchman-Examiner.*
51. Because "his power of analysis will prove valuable to the teacher in grasping the heart of the lessons."—*The Evangelical Messenger.*
52. Because "Dr. Snowden has a faculty of getting the meat from a selection of Scripture."—*United Presbyterian.*

At your bookstore, or from

THE MACMILLAN COMPANY

64-66 Fifth Avenue **New York City, N.Y.**

52 **52** **52**

IFTS FOR CHURCH SCHOOL PEOPLE

lton, Richard G.
MODERN READER'S BIBLE
rated Edition.
remarkable and beautiful piece of book-ng. 1,733 pages, plus 50 full page rations in three colors. A gift that will niversally welcomed and treasured.
Price $5.00
The Modern Reader's Bible" is also ished in 25 separate volumes, each 80 s cloth, $1.50 leather; full set, $20.00 , $37.50 leather.

den, James H.
MAKING AND MEANING OF THE EW TESTAMENT
only complete New Testament course in olume. Give it to your teacher.
Price $2.50

ns, Raymond
CHRISTIAN CHURCH IN THE IODERN WORLD
tten to show people outside the Church nuch they are missing by remaining out-Should be in every Church school library.
Price $1.75

Gifts for Growing Boys

ley, Frank H.
MBING MANWARD
nows boys how to "go into training" to e good in life. A wholesome, cheerful that boys will enjoy. **Price $1.75**
mes, John M.
LKS TO HIGH SCHOOL BOYS
alks that have been used and used again re schools, Y. M. C. A.'s, Boy Scout ps, etc. The real thing. Illustrated.
Price $1.50

od, Charles A.
ISTIANITY AND SOCIAL SCIENCE
hallenge to the Church. A gift for adult .
Price $1.75

son, Charles E.
CHARACTER OF PAUL
nasterly portrait of the Apostle. Your ter particularly will appreciate a gift of religious best seller." **Price $2.25**
e lessons from April 1, 1925, to January 1, deal largely with Paul.

For the Pastor or Superintendent

mmelow, J. R. (Editor)
E ONE VOLUME BIBLE COMMENTARY
y common consent the best single volume mentary on the complete Bible. 1,250 es.
Price $3.00
hews, Shailer, and Smith, G. B. Editors)
DICTIONARY OF RELIGION AND THICS
resents in a compact form the results of ern scholarship in the field of religion ethics.
Price $3.00

rn, Walter S.
RACTER BUILDING IN A DE-IOCRACY
unanswerable presentation of the case for eration by the churches of a truly great of religious education.
Price $1.75

lein, Frank E.
N THROUGH THE AGES
fascinating story of how the Bible was nitted to us "down through the ages." ularly suitable as a gift for your older
Price $1.00

l, D. J.
THOUSAND BIBLE READINGS
index of Bible passages suitable for read-oud. The superintendent and teachers h the church school and the weekday will welcome this handy guide. Can also d in family worship. **Price $1.00**

Fiction That Does Not Picture Life With Religion Left Out

Sylvestre, Noel
THE SACRAMENT OF SILENCE
A sincere tale of a sorely tempted fisher lad and his priest friend.
Price $1.75

Quillen, Robert
THE PATH WHARTON FOUND
The dramatic account of the redemption of a broken man by a Southern town's religion. **Price $2.00**

Hayes, Lilian
THE THIRTIETH PIECE OF SILVER
A gripping story of the contamination spread through the ages by one of the coins handled by Judas. **Price $2.00**

Bosworth, Edward I.
THE LIFE AND TEACHING OF JESUS
A vivid biography of Jesus, designed to make us actually share his religious experience. A book for your minister, your superintendent, or the menfolks. **Price $2.50**

Dawson, Marshall
PRAYER THAT PREVAILS
A book of prayers for all kinds and conditions of people, with stimulating suggestions as to their use. **Price $2.00**

Martin, Hugh
THE KINGDOM WITHOUT FRONTIERS
The Witness of the Bible to the missionary purpose of God. Give it to the members of your Mission Circle. **Price $1.00**

For Children

The attractive Children's Bibles described below are ideal gifts to present to the pupils of the Church School. Though inexpensive, they are beautifully printed, and the best scholarship has gone into the selection of the Scripture. Brought out under the auspices of the famous Cambridge University Press of England.

THE LITTLE CHILDREN'S BIBLE
For children up to the age of seven. 128 pages. Four illustrations in three colors.
Will make friends of the whole family in any home that it enters. **Price 90c**

THE OLDER CHILDREN'S BIBLE
For children eight to eleven. 296 pages. Eight illustrations in three colors.
A copy on the bureau of the bedroom of "Buster" or "Sis" may be the means of their forming the habit of reading a snatch from it as their adieu to the day. **Price $1.50**

Swain, Richard L.
WHAT AND WHERE IS GOD?
Written to help men wrestle their way out of the darkness of despair into the light of a serene faith. A book for those who think that they cannot believe. **Price $1.50**

Patton, Cornelius H.
THE BUSINESS OF MISSIONS
Written to interest the menfolks in the biggest enterprise in the world today. As fascinating as a novel. **Price $2.00**

Youtz, Herbert A.
THE SUPREMACY OF THE SPIRITUAL
A live protest against the doctrine that religion is a purely psychological matter.
Price $1.75

For Young People

Barton, George A.
JESUS OF NAZARETH
Designed to appeal to the imagination and hero-worship of youth. **Price $2.25**

Moran, Hugh A.
A CREED FOR COLLEGE MEN
The result of many years of actual conferences with college students.
Price $1.25

For Teachers

Suter, John W., Jr.
CREATIVE TEACHING
Letters to a Church School Teacher.
For private, individual reading, like the letters of a friend. **Price $1.00**

Tracy, Frederick
THE PSYCHOLOGY OF ADOLESCENCE
A handbook on the mental and spiritual life of young folks. Invaluable for teachers.
Price $1.50

Streibert, Muriel
YOUTH AND THE BIBLE
Shows teachers how to adapt the results of modern Bible study in work with children and young people. **Price $2.25**

Wodehouse, Helen
SUNDAY TALKS TO TEACHERS
A real tonic for teachers, compounded by one who "understands."
Price $1.00

Thomas á. Kempis
THE IMITATION OF CHRIST
A beautiful edition of one of the religious classics of the ages, in a size that fits the hand or the pocket. A gift for everyone.
Price $1.00

Snowden, James H.
A WONDERFUL NIGHT
An interpretation of Christmas. Beautifully illustrated; fine gift book binding.
Price $1.00

Snowden, James H.
A WONDERFUL MORNING
A book about Easter. Beautifully illustrated and bound. **Price $1.00**

For the Men Folks

Fosdick, Harry Emerson
THE MODERN USE OF THE BIBLE
His classes of live young postgraduate college men say that it has made the Bible over for them into a "pamphlet for the times." **Price $1.60**

MacCallum, John A.
NOW I KNOW
A Primer of Faith. Vindicates the Christian Gospel in the open market of ideas.
Price $1.50

Mathews, Shailer
THE FAITH OF MODERNISM
Contends that our world will not accept a religion which makes respectability its ideal morality and which would muzzle scientific inquiry. **Price $1.50**

Ellwood, Charles A.
THE RECONSTRUCTION OF RELIGION
One of the most widely-discussed books of the day. **Price $2.25**

Keyser, Leander S.
MAN'S FIRST DISOBEDIENCE
Defends the Biblical teaching on the origin of sin and suffering. For the conservative. **Price $1.00**

THE POWER OF PRAYER
What two hemispheres are thinking on the subject of prayer. **Price $2.50**

Scott, Ernest F.
THE ETHICAL TEACHING OF JESUS
Impartially seeks to discover where Jesus stood. Your minister would welcome a gift of this book. **Price $1.50**

Scott, Ernest F.
THE NEW TESTAMENT TODAY
Presents the essential value of the New Testament as reverent scholarship sees it today. An inexpensive gift, but sure to be appreciated.
Price 75c

Bonser, Edna M.
HOW THE EARLY HEBREWS LIVED AND LEARNED
Mrs. Bonser has made a real story-book out of Old Testament history and has made it real to children by describing the daily life of the patriarchal Hebrews. A gift for younger children or for their teachers. **Price $2.00**

At Your Book Store or From

THE MACMILLAN COMPANY

ANTA DALLAS BOSTON NEW YORK CHICAGO SAN FRANCISCO

BUILDING WORSHIP PROGRAMS FOR YOUNG PEOPLE IN THE CHURCH SCHOOL

By Mrs. Joseph L. Stacy

To educate public opinion is a slow process, but necessary in dealing with human hearts, and is the chief purpose in "building worship programs."

If every young person came from a church-home, and every church-home was a real Christian home, there would be less need of worship in the Church school. But hundreds of young people in every city do not come from church-homes, and the "home-fires" of true worship are not kept burning in the average church-home. Therefore, it behooves every church to help every young person to find God in the easiest way possible. There is no better way than to exercise the mind andheart in a service of worship, planned to meet their needs, and conducted by young people themselves for the spread of Christian propaganda.

A functioning Young People's Department in each church could soon win the world to Christ, for Jesus said: "And I, if I be lifted up, will draw all men unto me." The aim of all worship programs is to establish Christian ideals in the hearts of students.

With young people, the best challenge is made by using ideals showing their influence on others; their budding altruism is best awakened by ideals illustrating sacrifice and world needs; the strongest appeal is made by ideals suggesting social service; and their doubting is dissolved into real devotion when aroused to active service, and their desires expressed in prayer. Whenever possible, the use of posters to develop ideals has proved valuable. How to choose general ideals and adapt them to local needs requires tact, thought, and consecration. It is very good training to have the permanent committees responsible for promoting ideals stimulating the "Jesus way of living" in each branch of activities: Executive Committee; Devotional; Missionary Education and Social Service; Recreation, each to conduct one program a month. In a special meeting, illustrated with a poster: "Preserve America from Unseen Arch Enemies, with Christian Ideals," the students of one department developed and classified for future use a long list of physical, intellectual, religious, and social ideals.

Students are being brought gradually to realize the value of worship programs, and the need of knowing how to build them. The term "building" anything suggests a plan, and not a haphazard throwing together. So with a program, there must be a plan. The word "program" suggests different elements, so there must be some system of arranging the necessary elements, which are: fellowship, business, worship, instruction.

Before assembling the real elements of the program, a brief introduction is needed. When students enter the Church school full of their latest games, or public school interests, while others are enthused over school grades and a variety of things in all walks of life, there should be something to bring all to a common fellowship, and "of one accord" with God and His beloved Son, Jesus. The introduction may vary with the general theme, but a uniform opening has value.

To keep the spirit of worship unmolested in a Young People's Department is a problem. There is a great temptation to spend too much time with announcements or discussions of activities better promoted in a mid-week session. Of course provision must be made for a brief business period.

A note of hospitality and friendliness is strengthened by a short informal fellowship period of song and greeting to guests or new members.

In putting parts together, the program ought not to be choppy, but have unity, the parts dove-tailed and developing like a story. Like a story, also, it must have a climax, which is a pinnacle of prayer, touching each heart. Therefore devotion is the outstanding feature, and all other parts lead toward rather than away from worship. In a well-ordered program the best place for the development of the program message, and real worship service, seems to be immediately before the lesson period, when students can enter their classrooms with their minds and hearts atune to God, and His purpose for them. A wise teacher will conserve the feeling aroused in the Department, by using the class Devotional Committee in planning a simple worship period, a most necessary thing if the individual prayer life is to grow stronger, and leaders trained to conduct the Department programs. To be spirit-filled is the greatest asset of devotional leaders, and only practice gives confidence, conviction, and freedom to express well their message.

A typewritten "Order of Service" furnished each pupil every Sunday is most conducive to a smooth program. If that is not possible, a wall-chart or blackboard can be used. A Gothic blackboard made for the purpose is attractive.

Long scripture readings are death to the interest in any program. It is better to tell the scripture lesson in the form of a story, reading a verse or two as the climax to establish authority and clinch the truth. The message should be woven together with threads of song and prayer. It is really fascinating in choosing hymns to discover how many times the words express the very thoughts needed in developing the theme.

While planning the program message is the most important part of the program, often failures result from neglect to attend to other minor details. A wise leader will appoint a committee for special program projects: Song leader, pianist, special music, posters or illustrations, room arrangement, song books, and decorating if desired.

No program committee can be fully successful without first "charging their dynamo" at the mercy-seat of prayer in a preparatory session or rehearsal of the

THE SPIRIT OF THE CHRISTMAS CHIMES

The chimes ring out o'er the snowfields white
While the stars keep watch with a silvery light,
And their clear, sweet notes through the stillness ring
Rejoice, rejoice in the newborn King!

The chimes ring out in the frosty air,
O the glad, glad news that to earth they bear,
O the peace and joy that the echoes bring,
Rejoice, rejoice in the newborn King!

They sweetly sing 'mid discordant strife,
As they tell afar of the gift of life;
Let the echoes glad o'er the wide world fling
Rejoice, rejoice in the newborn King!

O Christmas chimes, ye proclaim His birth,
For the Promised One comes to bless the earth;
Mid your music blest, we would carols sing,
As our hearts rejoice in the newborn King!

—Elsie Duncan Yale.

y program. Jesus gave the secret ver, *the upper room.*

give variety and allow freedom of dual expression, yet preserve the r elements and their order, the ing outline is suggested:

Program Outline

Young People's Department

President Presiding

duction—(To create atmosphere.)
l to Morning Service—Chord—All

Opening memory hymn.
Concert motto or Ideal.
Prayer—(Type—varied by leaders).
Prayer-Song Response.

I. *Business*—Reports, announcements, or records of achievements.

II. *Fellowship*—(Informal singing and recognition of new members, visitors, or birthdays).

III. *Worship*—(Special leader—announce theme).

1. Scripture call to worship.
2. Praise hymn.
3. Program Message.
   a. Hymn. (Expressing theme.)
   b. Story or Talk.
   c. Scripture. (Either Concert, Responsive or Special.)
4. Prayer-Song.
5. Intercessory Prayer. (For ideal being promoted.)
   a. Sentence prayers, Or,
   b. Silent prayer. Or,
   c. Special prayer, followed by Solo or Special Music. (Bowed heads.)

Special music. (Class Assembly.)

IV. *Instruction*

Class—Worship, Business, Lesson, Closing Thought or Prayer.

Closing Service

Winning Class Song.
Parting Hymn.
Benediction.

CHILDREN SHARING IN WORSHIP

By George T. Liddell

E old idea that children should be en and not heard has the support of l wisdom in many respects. It has for wholesome discipline which many have learned to appreciate and to more highly with the passing of the. But in one respect at least there m for an adjustment, and that is in art our children should be accorded r worship and devotions.

I thinking particularly, just now, of a tle boy seven years old. His father mother had begun to regard him as thing of a "problem," a state of mind n is apt to make more of the problem of its solution. It seemed that he could be kept quiet, whether at the r table, or at church, or when "com-" came to call. The parents were perplexed. The child was even so esome that the morning devotions managed with difficulty.

E solution came in an unexpected anner, and from an unconsidered e. A casual caller dropped the re- that "perhaps our children need thing to *do* to keep them quiet." as a sort of last resort, this lad's er determined to put to a test whether t her child could be given so active t in the morning prayers that he would t to create a disturbance. She had read a scripture lesson from his *Child-s Stories of the Bible* and, as a beginning t, entirely alone, the Lord's Prayer.

ND just to think," she said later, "that I never saw it before." Though only seven years old, that child has ed into the spirit of the thing, until one of the really solemn moments of ildish life. You would think that he an actual responsibility for leading arents to a proper manner of worship d perhaps that is just what he *is*.

E DO wrong to act as if there were no part in religious exercise for small ren. It is not fair to them, however and however childish their manner of thought and speech, to suppress that natural desire which appears at an early age to give voice to religious feelings.

WE ARE likely to stress too heavily, in these days of emphasis upon Christian education, the child's need of sound instruction. That is, of course, admitted. But the child has another need that is just as important, and that is the need of being given an opportunity to take his own part in expressing the religious instincts which are his inherent possession. It may be in the home, or in the Sunday school, or in the church. It is a small matter where it begins. But thoughtful parents and teachers will not leave their children entirely out of the actual worship of any service in which they are a part.

Parents should concern themselves with *the child's preparation for worship*, as well as with the act of worship itself. As soon as the child can understand in some measure, the parents should tell him about God, not by way of formal instruction, but in the free intimacy of home conversation and in the happy confidences of the story hour. And instead of simply ordering the child to "say his prayers" when she puts him to bed at night, the mother will take a few moments to talk the day over with him, to anticipate the morrow, and to remind him of God's presence and care. She attempts the impossible if she hurries him through the process of undressing, in an atmosphere of protest rather than of worship, then suddenly commands him to pray.

—Luther A. Weigle, in Training the Devotional Life.

THE beginning must be simple, easy and natural. That goes without saying. But it will be a wholesome and refreshing thing for the older folks, who may have gotten into the way of thinking that religion and worship consist of a few set and formal phrases, to put it into the children's hands for a time. It will do no harm to the solemnity of the occasion if the language of prayer is a childish lisp, or if the scripture lesson is a story from a Bible primer. On the contrary it may bring us nearer to a simple and trusting faith in our God if we can get, now and then, an unspoiled glimpse of holy things through the eyes and the hearts of children who may lead us in our worship.

WE need to remember that the mind of a child, though he is no more than six or seven years of age, is capable of receiving the most profound spiritual truth. It is with this truth as a background that Jesus has been described as the "Great Contemporary"; there is no time of life that He does not satisfy, even to the reaching of the hearts of little children. And if the child is early given the opportunity of expressing that side of his nature, so that worship becomes an easy and natural thing, he will have a possession which will become richer and sweeter as the years bring him nearer to maturity.

I KNOW of one pastor who declares positively that he would rather dispense with every other portion of his church service than to do away with the fifteen minutes of the "children's service." For, he says, he counts the children's need the greatest need. And he is a man who does not stop with a children's story or sermon, and let it go at that.

IN THE morning service of worship—indeed, in every service of worship—there should be a place for the children. Such prayer and scripture reading as may be offered by the older ones should be invariably designed to be easily understandable to the smallest one present. But, even better, the children should have every opportunity to worship their Master in their own way. Surely there could be no sweeter music ascend to the heavenly throne than that which comes from the hearts and voices of children.

BUILDING WORSHIP PROGRAMS FOR THE WEEK-DAY AND VACATION CHURCH SCHOOLS

By Carey S. Osborne

THESE two new Church schools have afforded a wonderful testing field for the generally accepted principles and methods of training in worship. The Sunday school is an established institution and its leaders accept new ideas and new points of emphasis only gradually. The growth of the vacation school has paralleled in time the growth of a proper estimate of the importance of training in worship. The Sunday school has been slow to change its program and only here and there are examples to be found of what could be done anywhere in training individuals how to worship. The vacation school has no past history and each new community that put on a school accepted with it the splendid outline for the worship period suggested by all leaders in the field. It is my humble judgment that there is no Church school doing such a splendid piece of work in training in worship as the vacation Church school. The fine thing about it is that this is reacting upon the Sunday school and where you find a vacation school there you will find a better worship program in the Sunday school, provided, of course, that the leaders of the Sunday school have had anything to do with the vacation school.

THE FUNCTION of worship, as Professor Hartshorne has pointed out, is the development of devotional attitudes of the mind, such attitudes as will enable the worshiper to make actual contact with God. Worship is thinking of God in the first person. The contribution of worship is in the realm of feelings, attitudes and purposes. It is the outreach of life in its search for relation with the wider life about just as the crystal detector seeks to catch and bring to the operator the messages beyond the ken of the ear. There are five fundamental attitudes in which children need training: faith, love, loyalty, gratitude, and reverence.

MATERIALS and principles are the same whether we are thinking of the Sunday school, vacation school or week-day school. Perhaps though, the vacation school with its longer time period offers the greatest opportunity. The Sunday school worship period is rarely over twenty minutes, the week-day school fifteen, but any vacation school leader ought to be ashamed to take less than thirty minutes for the worship period. Up to the present time most vacation schools meet in one body for worship, or in possibly two departments, but only in a very few cases in more than two groups. So we have not the opportunity here for strictly graded worship that we have in the week-day school. Our worship must at best be departmental.

In the Vacation School. In my own experience I have selected some phase of one of the attitudes mentioned above, for emphasis each week. This gives five sessions on the same general theme. I have used each day the same call to worship, the same scripture passage, the same hymns, the same order of service. The only variation each day is in the worship story. I feel that we have made far too little use of the story in our worship periods. It seems to me that there is nothing that will so induce the spirit of worship as an apt story. The worship period reaches its climax in the story and the prayer that follow it. As source books I would refer to Hartshorne's *Manual for Training in Worship*, Sly's *World Stories Retold*, Stowell's *Story Worship Programs for the Church School Year* and also his second book *More Story Worship Programs*, Berg's *Primary Story Worship Programs*. In these a wealth of usable material is to be found. Having chosen my general theme for a week, I find the most appropriate scripture and hymns, then the stories that will bring out the many phases of that theme. Let me illustrate by giving an outline of a worship program for a week built around the theme "Service."

Processional with flags.

Call to Worship.—"And they helped everyone his neighbor and every one said unto his brother, Be of Good Cheer."

Hymn—"Somebody Did A Golden Deed."

Devotional Passage in Unison—Matt. 5:13-16.

Hymn—"Something for Thee."

Prayer and Lord's Prayer.

Salutation of the flags.

Offering.

Hymn—"Lend a Helping Hand."

Worship Story—"Where Love Is God Is." (*World Stories Retold.*)

Prayer.

Hymn—"Help Somebody Today."

THE OTHER four days I used the following stories: "What Bradley Owed" (*Manual for Training in Worship*), "The King of the Golden River," (*World Stories Retold*), "The Little Cloud" (*World Stories Retold*), and "The Boy Who Helped Jesus." The first day the story taught the truth that service to others is service to Christ the second day illustrated service to relatives, the third to needy men and beasts the fourth to humanity, the fifth directly to Jesus that He might use our service and multiply it to bless others. In the same fashion the other themes can be treated fixing each attitude in both the worship life and the active life. The vacation school affords a wonderful opportunity with its long period of time.

In the Week-Day School. Ten to fifteen minutes are about as much as the average week-day school has for a worship period. A similar program to that given above may be planned. However, instead of trying to compress the whole program into any one period I suggest that on day the emphasis be laid upon the hymn and no story be used, on another day the period of prayer may take the place of the one prayer suggested, with possibly only one or two hymns. On another day the story can take most of the time. The same theme can be used for a month. We might take the theme Love and use it thus first session, Love for Home; second session Love for Christ; third session, Love for God's Creatures; fourth session, Love for God's World.

LET US not forget that prayer is the very heart of worship. All else is but preparation. The children should be encouraged to offer their own prayers. I visited one of my week-day schools where so many children prayed that the leader could hardly bring the devotional service to a close and God seemed very near. If we can lead the children to feel "God seemed right here with us today"—as the little girl expressed it—we will have attained the goal of our worship program.

FOR DEANS OF COMMUNITY TRAINING SCHOOLS

By H. Shelton Smith

In accordance with the action of the International Council, taken February, 1924, Community Training Schools desiring International recognition and credits should submit a full report of their proposed program and faculty to the International Council office sixty days previous to the opening of the school. Compliance with this regulation will enable the International Council to advise with schools regarding program and faculty, and arrive at mutual agreements concerning the creditability of courses in time for schools to make official announcements of same in their publicity material. Observance of this regulation will also make it possible for the International Council to place in the hands of the dean the necessary class record and report blanks before class work actually begins.

A CHRISTMAS VESPER SERVICE

Given by
the Primary
Children

By
Martha Barnhart Harper

Slowly creeping, inevitable, like a onster in a fairy tale, Christmas was ming upon the Little Superintendent. id she wasn't one of those fairy super-endents who have nothing to do but tend to Church school work, either! it she was brave, and she stole a few inutes and sat down to think.

One might plan for an entertainment, th "pieces" spoken by the children. it why duplicate the school "exercises"? oreover, choppy speeches, addressed a fond, ready-to-laugh dience ever failed to hieve a worshipful at-osphere. Or a party! early every home in the mmunity was entertain-g this very season—and ould continue to do so ery season of the year. party with a Santa laus! Little Superinten-nt shuddered. She be-ved in the personifica-on of the Spirit of Christ-as just as you and I do, it the pictures she saw that moment were of ings dressed up in hide-us masks, stringy hair id beards, and red outing annel coats trimmed with tton. The exquisite, soul-rilling conception of hristmas good-will became msy, cottony, grotesque something that can be uched! As if Puck and e Tidy Angel could ever the same, should they dressed in tunics and ade to parade the pave-ents or help sell goods! ttle Superintendent be-ved in Santa Claus, O es!—but as she believed in od fairies. Santa was well lebrated in home and hool. In the Church hool he must not usurp e place of the little Lord sus, the host of all Christ-as festivities, or be mis-aken—she remembered w Harold had mistaken nta—for the heavenly ather!

So Little Superinten-nt's pencil crossed out "en-rtainment" and "party" d "Santa Claus." It crossed out "treat," e next word on the list. Not a child the community who did not get more ndy at Christmas than was good for m. Besides, the big folk did the "treat-g" and the children never had a chance! A happy, stimulating, reverent service worship in God's house—that was what r children needed. Something simpler an a play with its many rehearsals. n evergreen might be trimmed in a hristmas tree service—that was Jessie leanor Moore's idea. Or songs and ayers might be grouped about Alden's ory, "Why the Chimes Rang," using chimes in disc form because there were none in the belfry. But because it was something that was hard to do and something that the boys and girls could do, she decided to suggest a mere outline of the program given below.

Of course it would be in the church and parents would want to come. Could a service in which little children worshipped with their parents be of actual spiritual value to the children? It was a pertinent question. The answer was *yes*,—*if* the service was planned in co-operation *with* the children and executed *by* them.

If the program combined enough old material to make the children feel at home, and enough new to stimulate interest.

If the object of interest was not the audience!

If the attitude of the elders was reverent. Carefully worded notes to parents would emphasize that!

If the children were made comfortable, seated on chairs of the correct height, allowed to change position frequently. If they were warm, but not too warm. If the ventilation was good. If the service was short!

* * * * *

Children and teachers were enthusiastic. The service should be given at four of an afternoon, a day or so before Christmas. The Christmas hymns, sung once every so often during the year, were to be depended upon. Class hymns, one of which might be "The First Noel," should be sung several times to the school, making the chorus, at least, familiar to everyone. Printed copies of the carol and of "Adeste Fideles" were sent home to be learned there by the primary children. The church organist and the soprano soloist were enlisted. The adult worshippers should sing, too, *without notes*, for the lights should not be turned on during the service, or until the recessional.

Luke 2:8-17 was revived during the Sunday worship periods. Little Superintendent decided to read the other references in their beautiful entirety, being confident that what was omitted would be suspicioned.

An electrical engineer solved all problems of lighting.

* * * * *

If there were only a doorway in which to set the pictures! But there wasn't. So the background for the pictures was a borrowed curtain of red velvet, hung at the very back of the platform. Dark green curtains hung straight at either side and several feet in front, forming the "frame." In front of this "stage" a green curtain could be drawn at will. This curtain was always ready to move when the little people in the picture could not hold still until the word "curtain" appeared on the program.

Very simple costumes and safety pins dressed the participants. Mary was in blue and wore a white headdress after the annunciation. An electric light, hidden in the folds of the scarf in her

Defregger Madonna With the Christ Child @ by Eugene A. Perry.

lap, or in the manger, represented the blessed Babe. A yellow light thrown from off stage indicated the angels who announced good tidings to the shepherds. The wise men were draped in piano scarfs and rich looking, striped materials.

Vessels for "frankincense" and "myrrh" were made by an Intermediate class who had taken up the making of pottery.

To make room for the worshippers in the last tableau, the wise men stepped back. When the picture was still, the whole school save Mary and Joseph was visible.

* * * * *

This is how they all went about the happy work. Little Superintendent and her teachers *and the school* chose the characters. Each of the teachers and the secretary was responsible for one of the tableaux. It was surprising to see what excellent judgment the children had. As Botticelli's "Adoration of the Magi" very truly called for many "attendants," and as shepherds could be used in abundance, every child could be given a definite part. Those children who were not present at the plannings were used as youthful worshippers in the "over-flow" picture.

Again Miss Munkres' chapter on Dramatization* was studied. Groups played and played the parts of the story assigned them, referring often to the pictures they had chosen to imitate. Often, when a child caught the spirit of the worshipful pose, he would move, as if he yearned to get near to the little Lord Jesus, and just couldn't keep still! He wasn't told to keep still, either!

After the recessional of that beautiful, smoothly and informally executed service, each child was given by his teacher a framed print, "Madonna with the Christ-Child," from a painting by Defregger, an inexpensive Perry picture, No. 3240. Any of the madonna and child pictures would have been acceptable, but Little Superintendent's children liked best the pictures that showed the baby Jesus awake and alert—as he appears in this reproduction.

Slowly, inevitable, Christmas was coming upon the Little Superintendent, but some fairy charm had taken away all fear of the Christmas monster. Perhaps it was the Spirit of Christmas himself!

*Primary Method in the Church School, by Alberta Munkres.

CHRISTMAS VESPER SERVICE

Processional—"Adeste Fideles."

Two older children, leading, carry tall white candles, which they place on either side of the "frame." The primary children, following, group themselves, sitting on their chairs, at a little distance from the "stage," that they may see the pictures comfortably.

Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

Who so bears his brother's burden,
Who so shares another's woe,
Bring his frankincense to Jesus
With the men of long ago.

When we soothe earth's weary children,
Tending best the least of them
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

Christians, lo, the star appeareth
Leading still the ancient way;
Christians, onward with your treasure;
Christians, onward still Messiah's day.
—James A Blaisdell.

The Annunciation

The Scripture, Luke I: 26-35, read by the superintendent from the Bible. She stands in the light of one of the candles.

Soprano solo—"The Annunciation," from *The First Christmas*, by Barnby.

Tableau—The Angel Appears to Mary. Illustration, the painting by Guido, Dante Gabriel Rossetti, or Andrea del Sarto.

Curtain.

Superintendent: Then Mary felt so thrilled and so very, very happy. Her eyes were bright and her voice clear as she sang that song of praise which we call the "Magnificat," because it is so joyous a song. Our choir is going to sing an anthem with these words at church on Sunday. (Read Luke 1: 46, 47, 48, 53, 54, 55.)

Jesus Is Born

Hymn—"Silent Night" (one stanza). Sung by all.

Scripture—Luke 2:1-6.

Tableau—Mary and Joseph and the Babe. Illustration: The group from Correggio's "Holy Night," or from "Arrival of the Shepherds" by Lerolle.

Scripture, after the *Pause*, Luke 2:7.

Carol—"Away in a Manger"—*Carols*, Leyda Publishing Co. Sung by all the children.

Carol—"Sleep My Little Jesus"—*Hymnal for American Youth.* Sung by a child, or by a class.

Curtain.

Carol—"The Friendly Beasts." Sung by first year children.

The Shepherds

Tableau—The Shepherds Are Told the Good News. Illustration: Plockhorst's *Angel Appears to the Shepherds.*

Pause.

Scripture—Luke 2:8-14. Narrated by the school in unison.

Carol—"The First Noel." Sung by a class. Chorus by all.

Curtain.

Scripture—Luke 2:15, 16. The school.

Carol—"What Child Is This?" Sung by class. Chorus by all.

Tableau—Adoration of the Shepherds. Illustration: painting by Feuerstein, Bonguereau, or Lerolle.

Carol—Repetition of chorus of "What Child Is This." All standing.

The Wise Men

Superintendent We have been talking in our room about camels. We have said they can go without .....and..... because they can carry with them..... in their humps and..... in their..... (Let the boys and girls fill in the blanks.) So they are very necessary when it comes to traveling over the dry desert where there is practically no water and no food. Three learned men, you remember ..... (Let the children continue.) Mr. ..... (the organist) will play the story for us. See if you can discover the plodding of the camels' hoofs ..... and listen for something more. (Draw from the children their interpretation, and see that each child appreciates that the pedal tone represents the star. *The March of the Magi* by Du Bois).

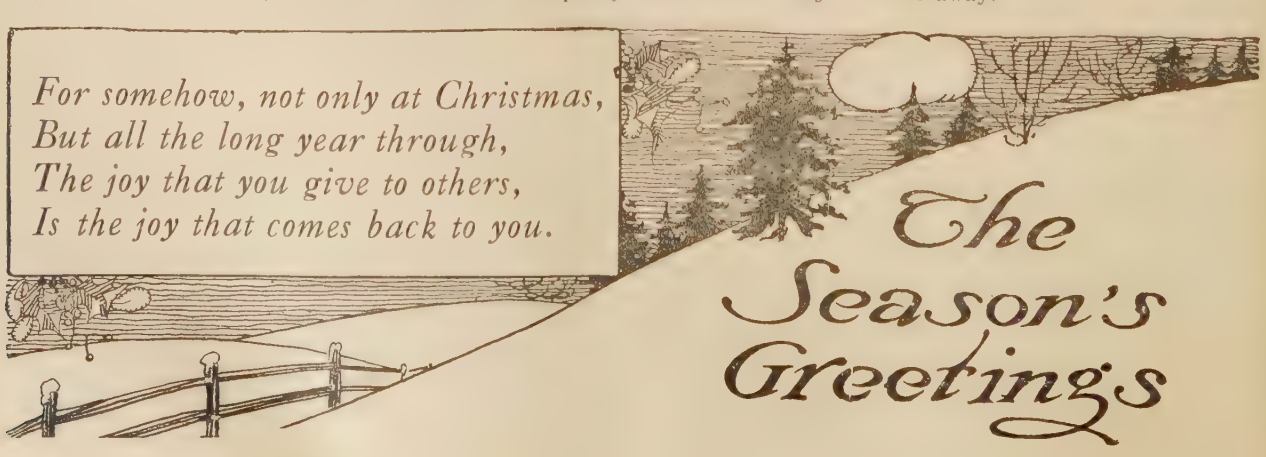
Tableau—The Adoration of the Wise Men. Illustration: "Adoration of the Magi" by Botticelli.

Carol—"We Three Kings of Orient Are."

Tableau—All Praise Him. The "children" and all step into the picture and gaze at the Light.

Carol—"The Blessed Day," *Songs for Little People*, sung by all in the tableau.

Recessional—"The First Noel." Led by two carrying candles. The rest follow through the half-lighted church. Music dies away.


For somehow, not only at Christmas,
But all the long year through,
The joy that you give to others,
Is the joy that comes back to you.
The Season's Greetings

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

By Samuel D. Price

e Annetts, of India, in England

Ir. and Mrs. E. A. Annett are the cher Training directors in the India day School Union. They are on fur-gh in England and timed their fur-gh so as to participate in the Ninth rld's Sunday School Convention which held in Glasgow in June. While en te to Scotland from India they were e to make a detour to Palestine and Annett has written a number of cles about his observations while in Holy Land. He was especially for-ate in being in that country at the e of the Easter celebration. The netts are increasing the interest of the day schools of England in the work in ia by addressing many meetings. October they were in Wales and since ober 23 their engagements have been he north and center of England.

e Glasgow Convention Pageant Repeated

One of the outstanding features of the rld's Convention in Glasgow was the eant which was prepared under the eral direction of James Kelly, M. A., retary of the Scottish National Sabbath ool Union and Secretary of the Con-tion. More than five hundred par-pants were needed to show the rise development of religious education. ngler's Circus, a great auditorium, s never large enough to accommodate crowds who were eager to witness the eant each night. It was inspiring note the long queues as they call the of approach to the gate of admission, ch extended for a long distance on ciehall Street.

The *Scottish National Sunday School gazine* makes the following statement ch will be appreciated by the many o saw the pageant while at the Con-tion. "On account of the phenomenal cess of the pageant of the Sunday ool which was performed in Hengler's cus, during the World's Sunday School nvention, and to meet the numerous uests which have come to us to repeat performance, it has been decided to duce the pageant again in the Circus, sgow, during the week beginning nday, October 20th. The pageant be under the direction of A. Parry nn and James Kelly, and some new tures will be added."

Sharing Our Surplus

Missionaries from everywhere are writ-to the Surplus Material Department he World's Sunday School Association ing that their names be given to those o write asking where the large and all Bible lesson pictures can be sent er having been used in the home land. ce this Department was started in 9 at least 60,000 introductions have n placed linking up one who has excess at home with one who has need on the foreign mission field. These pictures are used in teaching, in getting attention as well as attendance, as rewards for real work, and as valuable decorations in the homes. The large quarterly Bible lesson picture rolls are especially valuable and there is need for every one at some far away mission station. Other wants, which can be easily supplied, are listed in a leaflet to be had for the asking by writing to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City. Indicate your denomination and a card of introduction to a missionary in your own church will be sent to you indicating where packages may be forwarded to the foreign address. Larger gifts are also being called for, such as typewriters, stereopticons, lantern slides, kindergarten materials, etc. Many are sending at least one package of "surplus" each month and thus become working partners with their missionary representative abroad. The postal rate on pictures is two oz. for one cent and the packages can weigh up to four pounds each. Dressed dolls and other substantial though simple gifts can be forwarded to most countries by parcel post, and that rate is twelve cents per pound with eleven pounds as the limit of weight.

Sunday School Union in Roumania

Following the visit of Dr. W. C. Pearce to Roumania last summer definite steps have been taken to complete the organization of the Hungarian Reformed Sunday School Union in that country. An International Executive Committee will be brought together composed of representatives from the following denominational Sunday School Unions: Hungarian Reformed Church, Hungarian Acknowledged Baptist, Hungarian Not Acknowledged Baptist, Hungarian Evangelical Lutheran, German Evangelical Lutheran, German Evangelical Free Church, German Evangelical Baptist, Roumanian Evangelical, Free Evangelical, Roumanian Baptist. A Sunday School Union is to be effected by each of these units and their elected delegates will have place on the National Sunday School Executive Committee. Plans are now being developed to obtain the statistics covering the general Sunday school work in Roumania.

J. Victor Represents Hungary on World's Executive Committee

Members of the Executive Committee of the World's Association representing national associations are nominated by the respective National Sunday School Associations. The Hungarian Sunday School Union has just taken action naming J. Victor, Secretary of that organization, as their representative on the World's Executive Committee. Mr. Victor was one of the delegates who attended the Convention in Glasgow and gave a graphic report of Sunday school work in his country.

Hon. Teodoro Yangco of the Philippine Islands S. S. Association in New York

Hon. Teodoro Yangco, Manila, is the President of the Philippine Islands Sunday School Union and also a member of the Executive Committee of the World's Association, representing the P. I. S. S. Union. During the period of the war Mr. Yangco was the resident minister of the Philippine Islands at Washington. When he was in New York recently a courtesy luncheon was given to Mr. Yangco by the members of the Business Committee of the World's Association and others. The address of greeting was extended by Dr. W. G. Landes, General Secretary of the World's Association, and this was followed by a message from Rev. J. L. McLaughlin, D. D., Assistant Secretary of the American Bible Society and until recently the representative of the World's Sunday School Association in the Philippines. Dr. McLaughlin was in the Philippines twenty years. Mr. Yangco was the first Philipino whom Dr. McLaughlin met when en route to Manila. There are now more than 70,000 pupils in the Philippine Islands' Sunday schools.

Brazil Sunday School Secretary Returned to His Field

Rev. Herbert S. Harris, Field Secretary of the World's Sunday School Association and Secretary of the Brazil Sunday School Union returns in December to Rio de Janeiro. He is accompanied by Mrs. Harris. Mr. and Mrs. Harris left Brazil in May to participate in national Sunday School Conventions in Portugal, Spain and France which preceded the Ninth Convention of the World's Association in Glasgow. Return to the United States was made early in July and since that time Mr. Harris has been studying at various summer schools for teachers and has taken part in important Sunday school conferences.

THE JUNIORS' WORSHIP SERVICE

By Nan F. Weeks

Theme for December: Giving

First Sunday. Our Gifts to God's World Family

Note: December 7 has been designated as **Golden Rule Sunday** in the interest of the **Near East** Relief.

Prelude (Instrumental) "Consolation" by Felix Mendelssohn.

Doxology

Prayer

Praise Hymn "When Morning Gilds the Skies."

Fellowship Service (Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes, God's World-family.*)

Hymn "Oh Master, Let Me Walk With Thee."

Story**

Offering Service

Response

Supt. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Dept. If God so loved us, we also ought to love one another. (1 John 4:11.)

Teachers. A new commandment I give unto you, that ye love one another, even as I have loved you. (John 13:34.)

Supt. Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? (1 John 3:17.)

Dept. Let us not love in word, neither with the tongue, but in deed and truth. (1 John 3:18.)

Supt. Forget not to show love unto strangers. (Hebrews 13:2.)

All. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matthew 25:40.)

A Junior Girl

"Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair."

Solo, "Somebody Did a Golden Deed"

Collecting of Offering

Prayer

Heavenly Father, bless our offerings
Which we gladly bring today,
May they help Thy needy children
In the land so far away. Amen.

Hymn "Love Thyself Last."

Response

Supt. Thy word is a lamp unto my feet, And light unto my path. (Psalm 119:105.)

Dept. Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18.)

Lesson Study

Hymn "Saviour Again to Thy Dear Name We Raise."

Benediction

Second Sunday. Showing Our Love by Our Gifts

Prelude (Instrumental.) "Little Cradle Song." Schumann.

Response

Supt. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (Mark 12:30.)

Dept. Thou shalt love thy neighbor as thyself. (Mark 12:31.)

Supt. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:35.)

Dept. Let us love one another: for love is of God. (1 John 4:7.)

Praise Hymn "The King of Love My Shepherd Is."

Prayer

Fellowship Service (See service for first Sunday in December.)

Hymn (Christmas Memory Hymn.)

Story*

Offering Service

Response

Supt. From whom do all our blessings come?

Dept. Every good gift and every perfect gift is from above, coming down from the Father. (James 1:17a.)

Supt. What did Jesus say about the joy of giving?

Dept. It is more blessed to give than to receive. (Acts 20:35.)

Collecting of Offering

Prayer (in unison).

"Dear Jesus, our offering we bring Thee
With gladness we give it today
To Him who looks down on the juniors
And never turns any away.
Though small is the offering we bring Thee
It carries the love of the heart.
Accept it, dear Lord, from the juniors
Who love thee, and gladly take part.
Oh help us, dear Jesus, to give Thee
Not only this offering today,
But hearts full of love for the Saviour,
Take us all in Thy keeping, we pray.
—*Adapted.*

Worship Service

Hymn "Blest Be the Tie that Binds."

Scripture Matthew 26:6-13.

Prayer

"Master, no offering costly and sweet
May we, like Magdalene, lay at
Thy feet;
Yet may love s incense rise,
Sweeter than sacrifice,
Dear Lord, to Thee, dear Lord, to
Thee."

Response

Supt. Teach me, O Jehovah, the way of thy statutes, and I shall keep it unto the end. (Ps. 119:33.)

Dept. Open thou mine eyes that

*Missionary song or poem or prayer to strengthen the thought of world fellowship.

**A story about the people to whom the offering is to be sent. Denominational Mission Boards will send stories. Stories about Armenian children may be secured from The Near East Relief, 151 Fifth Ave., New York.

*A story which shall stress the thought that the beauty of a gift is the love that prompted it. "When the Chimes Rang," by R. M. Alden is especially appropriate. In connection with the story, the objects for which the Juniors' Christmas gifts are to be brought should be explained.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Alfred Tennyson.*

may behold wondrous things out of thy law. (Ps. 119:18.)

on Study

ing Prayer

rd Sunday. God's Best Gift to Us

ude (Instrumental). "The First oel" (*Hymnal for American Youth*, o. 77.)

ponse

ept. Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6.)

ept. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

nn "Holy Night."

owship Service (See Service for st Sunday in December.)

hristmas Story

ring Service (See preceding pro-am.)

otional Service (The Christmas ory in Scripture and Song.)

rst Year Boys. (Luke 2:8, 9.)

ept. "While Shepherds Watched Their Flocks by Night."

cond Year Boys. (Luke 2:10-12.)

ept. "Joy to the World."

cond Year Girls. (Luke 2:13,14.)

ept. "Hark the Herald Angels Sing."

eachers. (Luke 2:15.)

rst Year Girls. "Away in a Manger."

hird Year Boys. (Luke 2:16-20.)

hird Year Girls, "O Little Town of Beth'ehem."

ept. (Matthew 2:1-12.)

Dept. "As With Gladness Men of Old."

Prayer (Thanks for God's best gift to the world.)

Dept.

"What can I give him
Poor as I am?
If I were a shepherd
I would give a lamb.
If I were a wise-man
I would do my part.
What can I give him?
I'll give my heart."

Lesson Study

Hymn "Holy Night."

Closing Prayer

Fourth Sunday Our Best Gift to God

Prelude (Instrumental). "Nazareth," by Gounod.

Call to Worship

Supt. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. (Mark 12:30.)

Dept. We love because he first loved us. (1 John 4:19)

Praise Hymn "Love Divine."

Bible Drill

Hymn "My Jesus, I Love Thee."

Fellowship Service (See Service for first Sunday in December.)

Offering Service

Supt. Let each man do according as he hath purposed in his heart: not grudging'y, or of necessity: for God loveth a cheerful giver. (2 Cor. 9:7.)

Collecting of Offering

Prayer Song (Tune Boylston.)

"We give thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,—
A trust, O Lord, from Thee. Amen."

Devotional Service

Scripture 1 John 4:7-19.

Hymn "Saviour, thy Dying Love."

Prayer

Response (sung softly).

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and Earth are praising Thee,
O Lord, most high. Amen.

Supt. (John 3:16.)

First Year Juniors. "What Can I Give Him?" (See preceding service.)

Supt. The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head. (Matthew 8:20.)

Second Year Juniors. Hymn, "Thou Didst Leave Thy Throne."

Supt. My son give me thy heart. Prov. 23:26.

Third Year Juniors.

"Just as I am, young strong and free
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come."

Lesson Study

Hymn "Just As I Am."

Closing Prayer

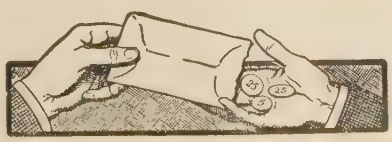
'ORSHIP THROUGH THE SUNDAY SCHOOL OFFERING

By Gerrit Verkuyl

HE "Opening Exercises" had been concluded. Classes had taken their es. The time for lesson study had e. But there was still a little item e disposed of. An officer came dart-hrough the aisles, throwing envelopes ; and left at the teachers. These lopes were quickly grabbed, sent nd among the pupils and returned to ends of the respective pews. Not y member of each class seemed in-ted in the little receptacle but some ped a penny, others a nickel, others n two pennies. Later, the officer e along again, snatched away the lope, and hurried to the corner table re the counting was to be done. later that same officer spoke of the lection" which seemed a most appro-te name, for the monetary trans-on just described could not fairly alled an offering.

HE incident occurred last Sunday. And it occurred not only in that icular Sunday school but in a thousand or more other schools. It happened in old-fashioned schools in which the term "opening exercises" was equally appropriate with the term, "collection"; and it also happened on Fifth Avenues where educational leaders have been employed by well-to-do churches at good salaries. If it were an isolated instance, there might even then be some interest in tracing its origin. But when "it's done everywhere," it behooves us even more surely to discover how such slipshod, prayerless, and irreverent ways have come to us. Perhaps that will guide us on the way out.

THE custom did not start in our churches. The offering at the church hour is almost invariably dedicated to God. Those who give are helped to feel that they worship the Lord through their offering. Neither is this hurtful custom traceable to the children's departments of our Sunday schools, for in many instances their devotions include giving. These wide-awake workers have broken away from the ways of their elders. The origin probably lies in a desire that was once strong among lay-workers in the Sunday school, to conduct the worship of this body wholly different from that of the church.



THIS influence against the worshipful nature of the offering was greatly strengthened by the obvious purpose for which the money was given. Quarterlies and weekly papers were purchased with the proceeds of the envelopes. The Sunday school must be put on a paying basis and, as nearly as feasible, every member of the school should pay for what he got. But paying for what one gets is not giving; it is purchasing. The idea

of an offering and the idea of paying for Sunday school material to be used by oneself seemed mutually exclusive. It did not occur to some leaders in early Sunday school days that even such a transaction might be sealed with prayer. There was no place in all their thoughts for a dedicatory offering.

BUT both ideas just mentioned, that the Sunday school must be clearly differentiated from the church, and that giving in the Sunday school is but a veiled method of purchasing supplies, have been dissipated during the last few decades. With the passing of these ideas every objection to a dedication of the offering has also passed away. Time has come to train our boys and girls in the sacred custom of consciously and reverently giving to God. In every Sunday school time must be taken for the dedication of the offering. Some time is now consumed in making up the records of the collection. It will require but little more time to observe the sacred ceremony of dedication. And do we not sometimes sing, "Take time to be holy"?

SERVICES of worship contain five elements: Prayer, Song, Scripture, Offering and Testimony. Of these the offering is not least; for the person who gives enough to feel it shows considerable devotion. The offering typifies his giving of himself. And except there is that sense of self-surrender in the offering, no ceremony can make it acceptable to God. No rivers of oil, no thousands of fat beasts can delight our heavenly Father. He looks for the humble heart and the loving disposition.

IN order that the offering may become an act of worship the envelopes should be distributed among the classes previous to the opening of the Sunday school. The purpose of the giving should be made perfectly clear. There are situations in which the money of all members and officers is usually needed for the purchasing of supplies. In such a case the offering means the support of God's work through the Sunday school. It can never be wholesome, however, to let self-support be the only purpose of every offering. A missionary offering once a month would seem possible under the most adverse circumstances. Most helpful, however, is the arrangement by which the Sunday school budget forms part of the church budget, so that the offering can be applied to the work of the church and to other benevolent purposes, with giving by the pupils each Sunday through duplex envelopes. This is a good way to grow a generation of those who worship as tney give, and who give intelligently.

A RECORD should be made of the contents of the envelope, so that each class may secure proper credit. Either the several envelopes may be brought forward by a representative of each class; or appointed ushers may take up the offering by the passing of a basket. In either case those bringing the offering forward remain standing, facing the platform, while a suitable song is softly sung, such as, "Were the Whole Realm of Nature Mine," or a dedicatory sentence pronounced, such as, "On the first day of the week, every one of us, according as the Lord has prospered us, so should we give," or a prayer offered for divine blessing.

NOT long ago the writer was teaching a class of more than twenty young men and women. The collection was counted and proved to amount to exactly twenty-four cents. How much these same young people had spent the previous evening at the soda fountain, or movies it would be difficult to guess. It is not risky to surmise that between the twenty two of them ten times the amount of the Sunday school collection had been spent. Would they dare to step forward to present their brass to the Lord, saying, or hearing it said that their gifts are visible tokens of their loyalty to the heavenly Father? Such mocking contributions must seem impossible where the meaning of an offering is understood.

BUT greater than the growth of gifts is the growth in the art of worship. A true sense of their personal relation to God, the acknowledgment of God's ownership of their talents, their possessions, their very selves, and a renewed dedication of these to their Father so that partnership is never dissolved but increasingly strengthened, this is a supreme aim in all our Christian training. It is not certain that these virtues will be fostered by the audible and visible dedication of the offering; but it is certain that they will not be fostered by means of the usual collection. Let us give our growing generation every chance to worship God through the gifts laid upon His altar.

MUSIC FOR THE MASTER IN THE PRIMARY DEPARTMENT

By Elizabeth McE. Shields

BOTH of them were pianists. Miss A played the piano for the "Primaries" in her church, and Miss B played the piano for the Primary Department in *her* church.

The above statement is carefully worded, for the two musicians did just that; one played for the "Primaries" and the other played for the "department," and there is a vast difference, as you well know, between playing for *children* and playing for a *department*.

Both of them were conservatory graduates.

Both of them read music well.

Both of them played the notes accurately.

Both of them kept good time.

Both of them were in their places at the opening of the Church school. (To be strictly accurate, Miss A was always there a few minutes ahead of time.)

Both of them were regular in attendance.

But—and I want to put all possible emphasis on this fact—*their music was entirely different.* It was different in its effect on the children, and different in its effect on the superintendent and teachers.

Perhaps the following conversation between the two will throw some light on this difference:

Miss A: "I love our new themes for this quarter, don't you? They are very interesting."

Miss B: "I don't believe I know what you mean. Are you talking about the book club or the women's 'Wednesday Meetings'?"

"Oh," laughed Miss A, "I forgot for the minute that there were any other themes except our lesson themes in the Primary Department. I am so glad you are playing the piano in Church school, too. We will have so much in common to talk about."

Miss B: (Courteously, but not very enthusiastically.) "Yes, but I can hardly see that it gives us much to talk about."

Miss A: "Well, to begin with, we will go back to my first remark about the themes. They come in for a good share of conversation."

Miss B: "Now, my dear, if you *must* know it, I don't know our themes for this quarter. Our superintendent always gives me a copy of the lessons in advance, but it never occurred to me that it was necessary for me to know them. I do not teach, you understand, I only play the piano."

Miss A: "I don't like to hear you say, '*only* play the piano.' My work is so important in my estimation that I never think of it as '*only* playing the piano.'

"I think of playing the piano for the Primary children as second to no piece of work that is done in that department. I am sorry if this sounds egotistical, for I do not so mean it. On Sunday

ning I believe I absolutely lose sight yself in my work. Our superintendent I go over the themes carefully to- er. We plan our worship programs, onal songs, fellowship services, in ance, and she will often say, 'I believe your music we can help to create atmosphere needed for this service praise,' or 'appreciation of God ugh nature.'

Why, do you know, there are times n I am almost afraid to breathe, raid I will strike a note too loud or e it sound harsh or too metallic for spirit of worship.

How *can* you think of your work as playing the piano'?"

Miss B: "Why, Marian, you have put whole thing in a new light. One ld really think the work, as you put s important as teaching!"

Miss A: "I would not say 'as important eaching.' I would say, 'It *is* teaching.' can teach as truly through music as ugh spoken words. I watch the dren and see what I am teaching. If I am careless and lacking in reverence, I often see the direct results of my playing. If I know just what the superintendent and teachers and I want the children to become through my playing and, knowing this, feel the reverence and beauty of the music, I can often see direct results of my music in the conduct of the boys and girls.

"Sometimes my music brings the hush of a quiet reverence; sometimes the wonder which is a part of reverence; sometimes the joy of fellowship; sometimes the activity which makes for rest; sometimes the preparation for or interpretation of a story. Always it brings happiness to me and, I feel, to the children to whom I minister."

Miss B: "Marian, I feel rebuked. Never again will I go unprepared to my work, for it *is* a work. Why has someone never before made me see that it is a work second to none?

"I am ashamed to tell you, now, that I felt inclined to refuse when they asked me to play the piano in our Primary Department, for I said to myself, 'It's not much of a task for a conservatory graduate, just to play these little songs.' And, in justice to myself, I must add also that no one has helped me before to a realization of the possibilities of my position.

"When the Primary Superintendent in our church invited me to take the work it happened somewhat in this wise: We happened to be coming out of church at the same time and she said, 'Oh, Miss B, don't you want to help in our Primary Department?' Then as I answered, 'I'm afraid not, for I don't know little children very well,' she quickly responded, 'That is all right. I am sure you will fit in nicely, for we only need you to play the piano.' And so I went to the Church school and *only* played the piano.

"But from now on I am going to play to make John and Mary and Susie and the rest different children. I do not yet understand them as you do, but I will study them and play to them and make my music a part of them. Always will I play for the children and my Master and never again for a *department*."

THE NIGHT OF THE STAR

By Elizabeth Spencer

Are you going to give the pageant n next Christmas? I think my sisters their children can be home then, and do so want them to see it. I just there tense during the pageant, and ink every one else did."

was following the fourth annual pre- ation of "The Night of the Star," the remark, made by a teacher home her vacation, showed us that the osphere of the Christmastide—the osphere that takes hold of the sub- cious—had been secured.

was this which the superintendent teachers of the Sabbath school of the byterian church in Yates Center, sas, had hoped for when they decided he fall of 1920 to work out a Christ- pageant based on the Bible story—and epeat the pageant, with modifications, after year.

he hope was, that in the years to come e would prove to be woven into the of many men and women a memory he Christmas story—even as is the w I Lay Me" of childhood.

hose taking the part of Bible characters to be from the Junior Department. vas hoped—and the hope was well ded—that each child entering the rtment would look forward to being epherd, an angel, or a wise man before ing the department.

was for the purpose of securing the osphere desired that the announce- ts appearing in the local papers ended the request that "the audience leave church without talking during the sing- of the recessional."

he Sabbath evening preceding Christ- is here. With others attending the ant, we enter a church lighted only

by the moonlight which is playing about the platform. The stage is set for the Judean hills, with a campfire on the side of the hill. At the back center of the stage is a stable. At left and right of the stage rise evergreen trees nearly fifteen feet in height. Smaller trees and shrubbery are seen in the background, and on and around the hill.

With no announcement whatever, during the entire evening, the pageant proceeds—with neither singers nor reader in view.

Softly, from behind the scenes, comes the music, "O Come All Ye Faithful." Down the aisle and up on the platform walks a young woman draped in white, carrying a candlelabra with its seven candles.

We hear the voices of children:

"O, come all ye faithful,
Joyful and triumphant."

From the two side doors the processional is entering. Two young women, draped in white, carrying cathedral candles, lead and take their places beside the candlelabra bearer.

Slowly, through the aisles of the church, wind the two lines of the processional, each class of the Primary and Junior Departments lead by a young woman in white, with a lighted candle; each child bearing aloft a star.

The candle-bearers pause beside class seats, the children are seated, and the candle-bearers pass on from the room, followed by the high school boys, who, with their lights, had circled the room at the back.

Again the piano is heard as the young woman with the candlelabra goes slowly down the aisle. As she passes from view, we hear three peals of the church bell.

The last tone dies away. In the distance a cornet is heard. We recognize the opening strain of "Watchman, Tell Us of the Night." From the hill a cornet answers. Again comes a question from the cornet in the distance. Again comes the answer from the cornetist on the hill—on whom a light is thrown, revealing him as Isaiah, in Sargent's frieze of the Prophets.

There is silence for a moment. Then, without accompaniment, male voices take up the questions and answers. From near where the cornet had questioned, come the words:

"Watchman, tell us of the night,
What its signs of promise are."

Back comes the answer from beyond the hills:

"Traveler, o'er yon mountain height,
See that glory beaming star."

The star has appeared. A radiance shines out from the manger, lighting the

face of Mary, whom we notice for the first time.

Again comes the question:

"Watchman, doth its beauteous ray
Aught of joy or hope foretell?"

And the answer:

"Traveler, yes; it brings the day,
Promised day of Israel."

Isaiah has disappeared. Only Joseph and Mary and the Babe remain. "O, Rest in the Lord," from Mendelssohn's "Elijah," fills the church, fitting close to the prologue.

Suddenly, "Joy to the World," bursts forth, and the pageant proper has begun.

On the hills the shepherds appear, gazing into the distance. We hear "The Virgin's Lullaby," and we see the angel in the stable. The shepherds are descending the hill and taking their places around the campfire, as the voice is heard:

(Luke 2:8) "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

In the distance is heard the carol, "It Came Upon the Midnight Clear." An angel has appeared on the hill.

The shepherds are leaving their campfire. Suddenly, turning, they see the angel, and kneel in fear, as the voice is heard:

(Luke 2: 9-14) "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

There is music in the air, "Hark, the Herald Angels Sing." During the reading two angels have joined the one on the hill. During the song they disappear.

Again comes the voice:

(Luke 2:15) "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

The shepherds find their way to the stable. They kneel in adoration. One shepherd returns to the campfire for the little lame shepherd who had been left sleeping.

Back to the hills slowly go the shepherds, as "There's a Song in the Air" is heard. Around the campfire they are grouped as words and music from Handel's "Messiah" float out: "He Shall Feed His Flock Like a Shepherd," and "Come Unto Me."

The voice is heard:

(Matt. 2:1) "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

(Matt. 2:9—beginning) "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."

As the voice ceases there is heard the singing of the wise men as they enter from the back and pass down one of the aisles: "We Three Kings of Orient Are."

Before the manger they kneel, as the voice goes on:

(Matt. 2: 11, 12) "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

The wise men take their places near the foot of the hill, and the pageant proper is over.

But there is little change in the atmosphere as the angels reappear on the hills and two young girls draped in white take their places at either side overlooking the scene, and interpret Bishop Brooks' "Little Town of Bethlehem," as it is given by the "voice" with musical accompaniment.

Scarce could there be more fitting linking of the Bible story with the rest of the evening than through the spirit of Bishop Brooks' words:

"O holy child of Bethlehem,
Descend to us we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!"

The words of "Silent Night" come over the hills. As the singing ceases, and the piano plays softly the refrain, the interpreters, the angels, the shepherds, the wise men, and Joseph and Mary depart.

In the soft moonlight draped figures glide silently upon the stage, and take their places on hill, beside stable, and among the trees.

Two wee children pass to the front of the church. One places at the foot of the manger a box such as the wise men carried, but this contains the offering of the Primary Department for Japan. "God loveth a cheerful giver," lisps the other little one, and on the moonlit hill flashes a star.

Two boys from the lowest Junior class go to the platform. The class gift is placed beside the Primary offering. We hear, "For God so loved the world—" and another star appears.

Two by two go the class representatives with their gifts, until two gray haired men approach the manger. Each time an offering is placed, an offering star appears.

Quietly the Intermediate boys pass through the audience that those not in classes may have an opportunity to present an offering to the Christ.

The recessional, "Saviour, Breathe an Evening Blessing" is being sung in the distance. The children march quietly to the Primary room, and the audience passes as quietly from the church.

There remains the moonlit church, with the fourteen young women, still grouped like vestal virgins, their lights in their hands—offering stars, shining in the name of The Prince of Peace.

(The End)

Stage Setting and Costuming

The church auditorium and Sunday school room were thrown together. Near the back center stood the stable, the framework thatched on sides and top with cornstalks. Beside the manger was a low stool for Mary. Joseph stood, leaning on his staff, just back of her. Hidden in the hay was a flashlight which Mary turned on when the star appeared. A silk handkerchief tied over the end of the flashlight softened its glow.

The hill was made with Junior Department tables—three tiers so placed that there was but one on top—on the third tier. A hay cover was thrown over them.

Behind the hills hung denim curtains to which evergreen branches had been fastened. Evergreen trees and shrubbery had been so arranged above the hill, around it and on it, that the shepherds had to wind their way down to the campfire which was on the lowest terrace.

An electric light bulb covered with red tissue paper, together with the customary logs, made the campfire possible.

For the star, a star-shaped hole was cut

large pasteboard box, then covered yellow tissue paper. The rest of the was covered the tint of the wall. box was then hung above and back he stable so that the cut-out part directly in front of an electric light which could be worked with a ch. Twigs of evergreen were fastened he box—wee pieces crossing the points he star. A tree was then placed so the star shone through its branches the box was not noticeable.

r the moonlight effect, a twenty by ty-four inch sheet of midnight-blue ine, such as is used for spotlights, was red from a theater supply house. Two l bread pans with electric light bulbs hem, were nailed to the floor as foot- s. The gelatine sheets were tied over and they were worked from a switch. throwing light on the hill, a bulb put in a gallon pail, the gelatine ned over it, and the pail fastened behind a door and worked by a ch.

he shepherds wore gunny sacks for cs, with sheepskin coats turned wrong out over them. They carried crooks feet long. The crooks were cut from cardboard, fastened to a staff, and then all wrapped with paper.

The wise men were drapped with couch covers and portiers.

Mary's mother was a lodge woman, so Mary wore a flowing robe of white borrowed for the occasion. Her head dress was blue over white.

The young women on the platform, who threw on the lights as class offerings were given, were draped in sheets. Each carried a flash light concealed in a bunch of evergreen. As an offering was placed, a light was turned on.

The young girls who lead the classes in the processional were draped in sheets. Each carried an ordinary white candle in a candlestick. The boys at the back of the church carried plumber's candles.

The stars carried by the children were cut from cardboard, edged with tinsel, and fastened to sticks a yard long, wound with white.

The cathedral candles—thirty-six inches long—were made by inserting a candle in a long tube, then wrapping the whole length of candle and tube with white.

Typewritten instructions were in the hands of about twenty people so that there would be no chance for confusion.

THE NIGHT OF THE STAR

(A suggested program to be given to the local papers or printed in the Church Bulletin.)

STAR AND CANDLE PROCESSIONAL

'O, Come All Ye Faithful"—Cathedral candle bearers leading

PROLOGUE

"WATCHMAN, WHAT OF THE NIGHT?"

"Watchman, tell us of the night,
What its signs of promise are;
Traveler, o'er yon mountain height,
See that glory beaming star."

HILL COUNTRY OF JUDEA

Appearance of angel with holy family
Shepherds about campfire
Angelic hosts announce the glad tidings
Adoration of shepherds at stable
"He Shall Feed His Flock by Night"—Handel

THREE KINGS OF ORIENT

Interpretation—"Little Town of Bethlehem"

WHITE GIFTS FOR THE KING

Presentation by classes—The lighting of the offering stars

Recessional—"Savior, Breathe an Evening Blessing"

[Editor: The above pageant is so simple that a Sunday school group of ordinary ability can give it.]

VERY MEMBER GET A MEMBER

Every Subscriber Get a Subscriber

OUR SLOGAN—YOUR SLOGAN

Subscriptions to the JOURNAL are coming in rapidly, but we must double our list by January first if possible. s we can easily do, of course, if every subscriber will send in ONE NEW SUBSCRIBER before the close of this year. Dr. Raffety declares that month by month in every way he will make the JOURNAL better and better. If you it now, you will like it more as time goes on. Don't you want at least one friend to have the JOURNAL too? n will you not get his or her subscription and send it in? Will not this be doing your friend a favor? We will reciate it mightily. We are depending on you.

Remember the JOURNAL represents all the Protestant Christian forces on the continent in the field of religious cation. The JOURNAL belongs to them all, and will publish the best that can be secured from all.

The more you support the JOURNAL the better the JOURNAL can serve you. Each for all and all for each.

Hugh S. Magill, General Secretary.

EVERY MEMBER GET A MEMBER

International Journal of Religious Education,
1516 Mallers Building, 5 South Wabash Avenue, Chicago.

Send THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

To..... Name

Whose Address is..... Street and Number

in the City and State of..... City and State

He (she) will send check for two dollars { enclosed..... / on or about.....

Yours for Cooperation!

Signed..... Name City State

Fill out, detach and mail above blank.

ON TEACHING NEW HYMNS

By Alma Stanley Sheridan

In planning services of worship for the Sunday school the superintendent must face the fact that many of the hymns which are most appropriate for use with children and young people are unfamiliar. Frequently he finds himself forced to decide between selections which are in harmony with the theme of the service but which the pupils in his school do not know and others which though not particularly appropriate are well known. It is useless, of course, to include in the program hymns which the majority of the members of the congregation can not sing, and it is, therefore, not surprising that the unity of the service is frequently sacrificed in the effort to secure the participation of the whole group in the singing.

On the other hand, it must be remembered that the superintendent who pursues the policy of using only selections which are familiar to the members of his school fails to take advantage of a great opportunity. The young people of our day have the right to be prepared for full participation in the Christian life. They need to be able to give expression to the various Christian aspirations. They should therefore, be made acquainted with a wide range of Christian hymns, the teaching of which should have a place in the program of every Sunday school.

* * * * *

This raises the question as to when and by whom new hymns are to be taught. In order not to interfere with the service of worship it is advisable to set aside a definite portion of the Sunday school hour for the accomplishment of this task. Schools which assemble the classes for closing exercises may well use this period for learning new hymns. In other schools the opening service may be shortened occasionally, leaving between the close of the service and the time for class study, an interval which may be devoted to this purpose. The task of teaching will fall upon the superintendent, director of music or some one appointed by the superintendent to do this work.

* * * * *

The next problem to be considered is that relating to method. How are new hymns best presented? The first and most important point for the teacher to remember is that if the boys and girls are to sing intelligently they must understand what they are singing. Song leaders frequently encourage children to "sing as if they meant what they were singing" and get no response because what they have asked is impossible since the children do not know what the song is about.

A story makes a good introduction to a new hymn. In teaching "Jesus Saviour Pilot Me," for instance, one may begin the study with the story of a sea captain whose vessel was guided through a narrow channel by a competent pilot. At the close of the story the attention of the pupils may be drawn to the parallel between the experience of the captain and that of certain individuals who feel they can not avoid the temptations which beset them without the help of Jesus.

Different types of stories will be suitable for use with different hymns. The imagery of "Lead Kindly Light" suggests the telling of a story of a traveller who was lost in the darkness. The younger children in particular will be interested in a talk about the evidences of God's care to be found in nature. This may lead up to the teaching of "We Plow the Fields and Scatter." A story from the life history of an early missionary or martyr will contribute to a better appreciation of hymns like "Faith of Our Fathers" and "O God Our Help in Ages Past."

Hymns which are seasonal in character should be taught at appropriate times of the year. For this reason it will be well to teach such a hymn as "For the Beauty of the Earth," on one of those fine spring mornings when everyone is thinking of the beauty of the world of nature.

A careful study of the hymn will follow the introductory story. The pupils will need to read the selection silently, after which they should be led in a discussion of it and in an examination of each verse and subdivision. Words and phrases which might be misunderstood or mispronounced should be explained. The study should be as thorough as any study of a poem conducted in a public scho classroom.

When the study has been complete the pupils will be ready to hear the hym read aloud. Since this is done for th purpose of helping them to a better under standing of it, it should be read wit feeling and appreciation. The superin tendent or director will probably pref to read it himself rather than to have pupil do so.

* * * * *

The next step in the process of teachin the hymn will be to familiarize the pupil with the music. It is as important f them to understand something of th type of music to which the hymn is s as it is for them to know the tune. F this reason it is advisable either to t them what the music is meant to expres or to ask them to suggest the kind music they would expect to be used connection with the poem. Their atte tion can be drawn to the fact that so lines should be sung softly, or with empha or enthusiasm. This discussion will he the pupils to listen appreciatively to music when it is played.

* * * * *

Perhaps it may seem as if the actu singing of the hymn has been postpo too long. The wisdom of the meth will be apparent, however, as soon the leader begins to direct the singi The pupils will sing much more intel gently and will show greater interest tha they would have done if the prelimina study had been dispensed with. All th is needed now is to give the pupils opportunity to try to sing the hym suggesting improvements where necessar and giving sufficient practice to enab them to sing the song with ease. Bri rehearsals repeated on two or three co secutive Sundays will be found mor satisfactory than one long one. Th practice periods should be conducted a dignified manner. Confusion should b avoided by giving in advance directio as to when to begin, how many verse to sing and any special instruction th may seem advisable.

The superintendent or director w find that the teaching of new hym makes demands upon his time and energ The success of the undertaking w depend in large measure upon the amou of preparation made in advance of t actual teaching. The effort will be w worth while, however, for it will ma possible the use of a greater variety hymns and will thus greatly enrich t services of worship.

> In regard to hymns, it would assist in their intelligent use to have the school choose a favorite song for each season, or for each theme. The necessity of coming to a decision will be a real motive for the careful study of many hymns. Those chosen as school favorites could be memorized by vote of the pupils. Or the favorite hymn of each class, with the reasons for the choices, might be posted. The same procedure would help in the wise and effective use of psalms.—*Hugh Hartshorne in Stories for Worship and How to Follow Them Up.*

Observe Golden Rule Sunday, December Seventh
for the Sake of the Armenian Orphan Children

ILDING WORSHIP PROGRAMS FOR ADULTS IN THE CHURCH SCHOOL

By E. H. Stranahan

HATEVER else the Church school nay undertake as its task, it must ion as a teaching agency, engaged e task of teaching religion. As a er, the Church school can never ssfully divorce emotional response either the impartation of "bodies of edge" nor from the excitation of ssional activities." Even when ed by the term dogma, and surround- th a religious atmosphere, facts are t, cold, and unhumanized until d into human experience by the th of emotion. Knowledge concern- ligion will scarcely become religious ledge until emotions enter the equa- But the teaching process is not by the flashy, superficial, explosive of emotionalism, producing merely and movement, while lacking the y heat essential to welding.

CUMSTANCES have forced the riter to know that it is next to im- ble to teach Bible subjects immed- following a college "pep meeting." nts are emotionalized but by that of emotion which bars effective im- tion of facts and serious creative ing. "Opening exercises" in a ch school may be so crowded with e actvities" that a teacher goes to ass predestined to defeat for a large on of his time. On the other hand, a d of genuine worship will properly onalize the pupil so that the teacher nes almost a super-teacher in effec- ess.

E BUILDER of adult worship pro- rams, therefore, recognizes the com- ing place which worship has in the ing process. He will also realize that ip is that emotional experience which to fellowship with the "Heart of Universe." Worship in its essential cter may be offered to a person and in the last analysis, to the Su- e Person alone, the true God, Father, nd Holy Spirit. "It is that contempla- hase of experience in which the wor- r's individual will meets and recog- nizes the universal will and seeks to become identified with it," identification here signifying harmony, not absorption. With neither the self-centered attitude of the penitent pleading for mercy, nor the blessing-centered attitude of the petitioner and recipient, the worshiper is concerned merely with the worth of God. He is in the presence of Wisdom, he dare not speak; he is in the presence of Love, he need not speak. "True silence," as William Penn wrote, "is to the spirit what sleep is to the body, nourishment and refreshment." In worship "the soul suns itself between His eyes" for "the Lord is in His holy temple, let all the earth keep silent."

IT IS tremendously important to bear in mind, though, that silence is not of itself worship; it just affords the opportunity for worship. Worship is not a lazy listless subjectivity; it is not negative nor passive; it is not the cultivation of certain mental states; it is that contemplation of "The Presence in the Midst" which will destroy self, lead to collectedness and inspire to active cooperation with the Father.

THE PERSONALITY of God has thus become the focal point, drawing all the worshipers to a common center. The highest and purest phase of Christian unity is now experienced because personalities are fused into a oneness by a common blending with the one Personality in whom alone unity is found. Worship, therefore, produces a "social mind," there is neither Greek nor Barbarian. Such an experience of God will always tend toward social attitudes which more and more will be lived in the every-day-

Hail the hea venly Prince of Peace!
Hail the Sun of Righteousness!
Born to raise the sons of earth,
Born to give them second birth.
Come, Desire of nations, come,
Fix in us thy humble home;
Pleased as man with men to dwell,
Jesus, our Emmanuel!
Hark! the herald angels sing,
"Glory to the new-born king."

—Charles Wesley.

Holy Child of Bethlehem,
end to us we pray;
t out our sin and enter in;
born in us today.
hear the Christmas angels
great glad tidings tell;
ome to us, abide with us,
Lord Emmanuel!

—Phillips Brooks.

ness of life as the occasion is repeated. Groups who worship in true spirit will not easily forget social obligations for they will have learned the worth of social mindedness, not alone as between man and man, but as between man and God. This sort of worship will eventuate in "expressional activities" dominated by social ideas and ideals. Worship will quicken a determination to "live answerable to the nature of an inward fellowship with God, that no stumbling, through us, may be laid in their way." Now it will be that service will root back where it belongs, in a consciousness of taking God to him who is served. The cup of water is given in the *name of a disciple.*

IT IS of primary importance that certain fundamental principles always be present in the thinking of those who would build adult worship programs. It has seemed good, therefore, to call attention to certain values inherent in worship; its worth in producing heat for welding religious facts to experience; its supreme place in connecting the "in-here-ness" of the worshiper with the "out-there-ness" of the Father; its basic social nature so conducive to unity of spirit; and its drive toward social conduct.

ADULT worship program builders will scarcely concede the truth of the above statements and then tolerate anything cheap, gaudy, or trivial. Programs will be rich, beautiful, orderly, inspiring, reverent, and thoughtful. Men and women coming into Church school sessions out of the hurry and confusion of their busy lives will appreciate adult worship programs which aid in attaining fellowship with God. They will welcome the experience of good-will, inner peace, confidence, faith, love, and all the "fruits of the Spirit." They will give ascent to worship which clarifies the perspective, that re-establishes true values, and that recovers and reinforces morality.

RATHER radical transformations may be necessary before all adults will feast their souls on certain hymns or take delight in "offerings" or be satisfied to exchange "religious pep meetings" (otherwise known as opening exercises) for a period of worship, but even adults will yield to the educational process if it be kept a "process" and be really "educational."

INTO THE adult worship programs will be placed:

Hymns. It will be best to avoid many new ones for memory plays a great part in the worship of the adult. The fine, tested hymns will be used.

Prayer. Praise, thanksgiving, submission, and adoration will be more prominent than mere petition.

Music and Art when carefully chosen and presented may easily contribute beauty and radiance to worship programs.

Bible reading, so well done that no one will fail to comprehend each separate thought, will always have a share. Familiar passages usually read from the accepted translation, may bring new light when occasionally read from Weymouth or Goodspeed.

The Offering, when stripped of all semblance of being "a necessary evil," we lead the givers to appreciate how splendid it is to be able to transmute "filthy lucre" into God's service.

Narrative material will be fitting when it portrays, in the form of stories, the lives of Church worthies of "ye olden time," or when it recounts the achievements of various Church enterprises which adults are now sustaining.

THE MECHANICS of adult worship programs are not to be despised, but space permits a mere admonition to on-time-ness, careful planning, safeguarding against interruption, providing of suitable equipment in the way of piano and hymn books, and utmost care in the introduction of "atmosphere."

CHRISTMAS PAGEANT FOR A JUNIOR DEPARTMENT

By Nellie Earles Quimby

A carol service for the Junior Department of the Church school. To be given in the church auditorium the evening of Christmas Sunday.

Time to Play: Twenty to thirty minutes, depending upon the number of verses of the hymn sung.

Purpose: The purpose of this carol service is two-fold: to impress the Christmas message upon the minds of the children by allowing them to re-live the Christmas story, and to have them memorize the great Christmas hymns. A polished, dramatic performance is not sought.

Characters: With the exception of Mary and the Angel, the characters are represented by children from nine to thirteen years of age.

Although designed originally for children of the Junior age, this drama has been very effectively staged by a college Y. W. C. A., using college girls to fill the various parts, and adding simple costuming.

Mary: A girl about twenty. Must be able to sing alone. Dressed very simply, with her hair loose.

Angel: A girl about twenty. Dressed in white, with her hair loose.

Herod

Two Attendants of Herod's

Three Scribes

Three Wise Men

Four Shepherds

Chorus: Children from nine to thirteen.

Reader: An adult who can also act as manager of the play. He should enunciate slowly and distinctly. He should be careful to give the actors time to follow cues and to perform the parts as read. The cues are underlined throughout the various readings.

Lighting: If possible, only the stage should be lighted. When footlights are not available this may be done by using only those lights located at the front of the church. In the manger scene the light shining from the manger into Mary's face is all that is needed.

Scenery: None is essential beyond that described in the play. It may be made as elaborate as desired, but remember, the purpose is not to stage a dramatic "show," but a *religious service.*

Costuming: For children no costuming is necessary. Simple costuming adds to the effect where adults are concerned.

Properties: The pulpit chair, or other chair suitable for Herod's throne; a stand, with a Bible placed upon it; a blanket filled with straw, and an electric light concealed therein; gifts for the Wise Men.

Chorus: The Chorus should be placed off stage, out of sight of the audience if possible. A rear gallery or rear or side room is excellent. All songs should be sung from memory, no books being allowed. Do not bring the Chorus on the stage to represent the "multitude of the Heavenly Host" in Scene I. This will crowd the stage and the resulting confusion will spoil the effect of the scene. The Chorus is much more effective without any musical accompaniment. If piano accompaniment is necessary it should be played very softly.

Songs: Two songs form the interlude between each scene. During the singing the stage is set and the players take their places, sitting quietly until the song is done. One or more verses of each song may be used, depending upon the length of the program desired. Care has been taken to choose only the best of Christmas hymns, found in practically every Church Hymnal. If difficulty is found in using the songs here listed other time-honored hymns may be selected. All children, including "actors" should learn the songs at rehearsals, for that is part of the purpose of the program.

Scene I

Songs: "It Came Upon the Midnight Clear"

"While Shepherds Watch Their Flocks By Night"

(The shepherds are discovered sitting in a circle on the bare platform, as though about a fire.)

Reader: And there were shepherds in the same country abiding in the field and keeping watch by night over their flock. *And an angel of the Lord stood by them,* (enter the Angel), and the glory of

rd shone round about them: and ere sore afraid. And the angel to them, Be not afraid; for behold, you good tidings of great joy which to all the people: for there is born this day in the city of David a , who is Christ the Lord. And this sign unto you: Ye shall find a rapped in swaddling clothes, and n a manger. And suddenly there ith the angel a multitude of the ly host praising God, and saying:

: "Joy to the World! the Lord is me."

re is no "Gloria in Excelsis" within apacity of children, and this hymn att's gives the meaning of the Angel r perfectly.)

der: And it came to pass, *when el went away from them unto heaven,* ıe Angel) the shepherds said one to r, *Let us now go* (exit the shepherds) nto Bethlehem, and see this thing come to pass, which the Lord hath known unto us.

Scene II

"We Three Kings of Orient Are"
With Gladness Men of Old"

rod is seated on his throne. The chair serves very well as a throne. endant at each side of the throne at stiff attention. The Scribes are sing at one side.)

der: Now when Jesus was born in hem of Judea in the days of Herod ng, behold, Wise Men from the east *o Jerusalem,* (The Three Wise Men down the aisle from the back of the , mount the platform, and salaam rod), saying, Where is he that is King of the Jews? for we saw his the east, and are come to worship And when Herod the king heard it, s troubled, and all Jerusalem with And gathering together all the chief and scribes of the people, he in- of them where the Christ should rn. And they said unto him, In hem of Judea: for thus *it is written h the prophet,* (the Attendants get ible on the stand close by, and , the Scribes, and the Wise Men over it.)

l thou Bethlehem, land of Judah,

> And in despair I bowed my head;
> "There is no peace on earth," I said,
> "For hate is strong, and mocks the song
> Of peace on earth, good-will to men."
>
> Then pealed the bells more loud and deep;
> "God is not dead, nor doth He sleep;
> The wrong shall fail, the right prevail,
> With peace on earth, good-will to men."
>
> —*Henry W. Longfellow.*

Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

(The Attendants return the Bible to the stand.)

Reader: Then Herod privily called the Wise Men, and learned of them exactly what time the star sppeared. And he sent them to Bethlehem, and said, *Go* (the Three Wise Men quietly leave the stage), and search out exactly concerning the young child.

(Exit in order, Scribes, Herod, and Attendants slowly and with dignity.)

Scene III

Songs: "O Come, All Ye Faithful"
"There's a Song in the Air"

(A blanket filled with straw is placed at one side of the platform. A large flashlight, or an electric light on a long cord is concealed in the straw, to represent the Christ Child. Mary sits by, watching the Babe. All through the interlude and during the entire scene she softly hums "Silent Night, Holy Night" as a lullaby. Her entire attention is focussed upon the Babe.)

Reader: *And the shepherds came with haste* (The shepherds enter and stand in awe and wonder at the far edge of the platform), and found both Mary and Joseph, and the Babe lying in the manger, *And the Wise Men came into the house* (Enter the Wise Men, who go close to the Babe, kneel, and present their gifts), and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And the shepherds *returned,* (Exit the Shepherds) glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. And the Wise Men *departed* (Exit the Wise Men), into their own country.

Mary sings softly aloud, as a lullaby, two verses of "Silent Night, Holy Night." She must sing without piano accompaniment.

THE END

The text used throughout is the American Standard Version, Thomas Nelson's Sons, copyrighted.

FAMILY WORSHIP

How often in recent years have we heard ministers and others publicly deplore the decadence of the hallowed custom of family worship! I have long been persuaded that this is due to the changed conditions of our modern life more than to any other one cause. There is in these times probably no less appreciation of the importance and the sanctity of worship than in former times. Certainly, vital religion is not less prevalent among the people generally nor is there less sense of responsibility on the part of parents for the nurture of the religious life of their children. But conditions of life have radically changed. There is less of leisure. The members of the family are not together in the home for as many hours of the day as formerly. More than any other reason family worship has declined because people have not known how to adapt its form to the seeming necessities of the new conditions and have not been supplied with simple, usable aids. Almost universally, Christian people assent to the importance of the custom. The majority freely express a sense of regret that it does not prevail in their own homes. When they are asked why it is not observed many give as a reason the lack of sufficient time or of suitable time and their own inability to make a service of worship interesting and inspiring. If these obstacles may be overcome, it is possible, I believe—if our ministers will make the effort—to establish family worship in the majority of homes where both husband and wife are Christian people and in many other homes where only one parent is a professing Christian.

—Wade Crawford Barclay in his new book, A Book of Worship. Published by The Abingdon Press, New York and Cincinnati.

MOTHERS AND MOVIES

By Mrs. Charles E. Merriam

THE most significant phase of the motion picture problem during the past year has been the persistent filming of the most salacious books ever written. As mothers we have protested again and again, but in vain; and even today the industry is filming two more of these vile books, books that the average boy and girl would otherwise never have heard about. One of these is about to be released. The author of this book said he wrote it only to see how much the American public would stand. The producer of this film announces that the very week which we are devoting to child-welfare is to be nationally advertised as "Love Week," to be a natural forerunner for his film production. So, while we are pondering on the problems that confront motherhood and our children back in our home towns, this producer is working night and day with his huge force of paid workers to put our children in the proper state of mind to absorb and relish his new production, to bring them down to the level of the moral standard of this film, and to prepare their emotional forces for his latest money-making scheme.

The industry tells us that we should not mention these bad films; that we should spend our time advertising and praising their good films. You might as well say that the community should pay no heed to its criminals, and spend its time praising the good citizens. Has the foundation of law and order been based on this principle of praising the good qualities of our criminals and not punishing them for their crimes Far from it. Everyone else must suffer for any transgression of the law of humanity, no matter how splendid his past conduct has been. We do not let a man steal and get away with it because he shows us a clean slate or a good deed performed during the past year. Our government is formed to protect the innocent, law-abiding citizen from the criminally guilty, not to praise the good deeds of the guilty.

The producers excuse themselves by saying that the Constitution allows them the privilege of free speech; that the nation was founded on the principle of free speech. The Constitution does grant us the right of free speech, and I am taking advantage of that right today. But what has this right of free speech to do with the movies? The movie is silent drama. They forget that the nation was never founded on the principle of free actions. It is the actions in the movies we object to. Our actions always have been and always will be censored as long as civilization prevails. Many of the actions portrayed in the movies would mean a sentence in jail for the person who imitated them on the street. This is why we mothers of little children are vitally interested in this problem.

We mothers, realizing that our children learn much by imitation of their heroes in movies, must protest against the portrayal of so much crime, immorality, and brutality on the screen. Many of the acts our children see portrayed in the movies would bring them a jail sentence. The community cannot allow the children to see so much lawlessness and then blame the parent. It is the duty of the community to prevent this. How can our children understand the justice of our laws when we allow their heroes on the screen to show them how to commit these crimes, and then arrest them when they try to do the same things?

The producers answer our protests by saying that they must film these bad books or go out of business; that the good picture does not pay in the admission receipts. Their own figures prove the falsity of this statement; for they issued a statement from Hollywood last summer to show that the films that paid them the best during July were the very finest pictures ever made, and of the ten which were the worst failures from the admission standpoint, none deserved to be endorsed. So their own figures discredit their statement. But suppose their statement happened to be true, is that any good excuse for their offense? The man who knocks you in the head and takes your purse can make more money as a thief than he can as an honest man, but do we condone him and excuse his act for that reason? Would he himself ever dream of giving us that reason as an excuse for his crime?

Most producers frankly acknowledge they are in the business only for the money they can make, and care not for the moral of our boys and girls. It is not an art with them. It is purely a dollars and cents proposition. They seem to think that the end justifies the means, that as long as money-making is their only incentive they should be allowed to make it in the easiest and quickest way, by any method they choose, and without any protest from the community, no matter what happens to our children.

You and *I* can *also* make more money if we violate and transgress all our laws, for there are always those who are willing to pay high for the transgression. You and I can make more money if we give up an honest living and become thieves. You and I can make more money if we put our little children to work and live on what they can bring in, for we also have brilliant children. You and I can make more money if we turn into Fagins and teach our children to become pickpockets. You and I can make more money if we would sell our daughters into white slavery. Oh, yes, there are many ways in which you and I can make more money if we forget all else and worship only the almighty dollar. But if you and I should lose all self-respect and forget our duty and our love for our little ones, would any one have a decent word to say about us? You and I can make more money this moment if we would sell out to the motion picture industry and help to whitewash them in the production of these bad films, but we would expect our punishment in the end, for "what does it profit a man if he gain the whole world and lose his own soul?"

You and I are interested in the children who will be the citizens of tomorrow. We are ready to protect them and fight for their welfare. There are two things which mold a child in life: heredity and environment. Just as sure can we be that the child will be molded by them. Today the community is trying to prevent criminals from begetting children to inherit their tendencies. How absurd if we prevent criminals from begetting criminals, and then allow them to make criminals out of the children of the honest and law-abiding citizens by poisoning their minds with vicious pictures.

In our schools, churches, and homes we are helping the child to choose the best in life and to avoid the pitfalls. Then we allow the motion picture industry to defy all the standards and ideals upon which the nation was founded. This is

Mrs. Charles E. Merriam, Chicago, gave this article in substance as an address before the recent meeting of the National Congress of Mothers and Parent-Teacher Associations. She is chairman of the Better Films Committee, intelligently, courageously, persistently seeking to safeguard the morals of the boys and girls of our homes.—*The Editor.*

The Home and Moving Pictures

Remedying Conditions

By Minnie E. Kennedy

"The problem is primarily by parents. Theirs is the burden of responsibility. They make up the community; in their hands lies the balance of power. They alone can determine and apply the remedy. There must be an accurate knowledge of conditions, however, before steps can be taken to remedy them. There are two possible courses with reference to this matter, either of which will be fatal to a safe solution of the problem. One of these is a blind undiscriminating attack upon all moving pictures, and the other is a blind disregard of the vital interests that are endangered.

Parents and persons in authority should seek from every possible source for information on the subject of moving pictures. They should inspect the bill boards displayed by moving picture theaters. They should find out what steps are being taken in various communities to safeguard the situation."

as founded on liberty, but it was the
to worship as we please, and not
which means physical license.
business in the country is regulated
ne government, and every honest
ss is glad of the protection it brings.
nost esteemed bankers are regulated,
heir banks are examined, by the
nment regularly so that we may have
ence in them; if he be an honest man
glad to let the government see that
conducting his business in an honest
and if he is not honest, it is a great
tion for us and for the honest banker.
packers are regulated and the meat
ut is stamped with the government's
val, to show that it measures up to
andards and will not harm our chil-

Your lawyer cannot practice law
he has passed an examination given
ur state to be sure that he measures
the standard. Your doctor and
st must do the same.

t, with all this evidence, this large
try dares to think it is above any
ation or any standards that we may
nd for our children's safety and to
rve the morals of our boys and girls.
were doing a legitimate business,
it be afraid of some supervision?
thought it measured up to our stand-
would it be so afraid of our super-
n? The industry talks about censors
h a scornful way. We make the laws
ask policemen to enforce them.
ame is true of so-called censors. We
certain standards of morals as a
unity and then appoint people to
ret those standards and make the
es conform to them. In order to
rve law and order, we must have
ls to carry out these regulations.

we worship *gold* or *God* today? If
refer the gold, then let us drop all
welfare work, for we cannot con-
iously accept the gold with one hand,
destroys the work we are doing with
ther. If we worship God, then we
think of His little children.

ny of the movie themes today show
spect for the law or government, for
ters of the gospel, for teachers in the
l, for parents in the home. Do we
er why the children are becoming
ss and crime is so prevalent? Accord-
the standards in some pictures, no
one obeys a law if it stands in the way of his having a good time; no one goes to church but the queer looking, hideously dressed people who are not attractive enough to go any other place; no child goes to school except to blow spitballs at an ugly teacher; fathers "fall" for a pretty little flapper and forget their home ties; many mothers are either harsh and selfish individuals who carry their Bibles in their hands all day, but strangely enough do not carry out its precepts, or else, if they are attractive, have many lovers and spend their time in idle frivolity. One of our judges has just said that we must teach our children the dignity of marriage if civilization is to survive. Yet marriage is often in pictures shown as old-fashioned, and merely an entangling convention. "Who'll be who's wife next season" seems to be the proper subject of conversation. The very subjects of some films discredit marriage and home security.

Children are the most precious thing in life. Our mission as mothers and Christians is to make the world a better place in which they can live and be happy, good, and prosperous. May we be given the strength to hold fast to our ideals, to fight for their protection against indecent pictures, and to carry this particular fight on and on to a glorious victory.

essenger's Scripture
XT CALENDARS

AKE MONEY
OR YOUR CHURCH

Church can use from $50 to
Any live organization in your
ch can quickly and easily raise
ling Messenger's 1925 Script-
ext Calendars. Churches the
ry over have been doing it for
—so can you. Over 3,000,000
dars sold last year.

THIS CHURCH NEEDED MORE

Enclosed find draft in payment for Calendars. end me another order blank as I want to order me more. This is certainly helpful to a Church esiring to raise money."—Signed V. H., Illinois

Plan Endorsed by Ministers

ters everywhere endorse our successful plan as a fied method of raising money for the Church. e your own publishing house Today for plan rices on Messenger's 1925 Scripture Text Calendars.

For 12 Years Produced by
MESSENGER PUBLISHING COMPANY
24 West Superior Street Chicago, Illinois

December—The Month of Music

Be Ready With The Miessner

December with its hymns and carols of joy in celebration of Christmas Day is truly a month of music. In every church are people assembled to sing hosannas.

Your church can more completely satisfy this desire to express inner happiness by song with the aid of the compact Miessner Piano. Wherever music is desired in the church, the Miessner can be quickly carried by two men.

Especially is the Miessner Piano valuable for rehearsals of Christmas programs—likewise for prayer meetings, junior and other league meetings or any social gathering. Music with the Miessner attracts young and old to your church, makes the church a more potent factor in their lives.

A study of the features of the Miessner, and its adaptability to many uses in your church will convince you it is a practical asset in church work. Let us send you descriptive booklet on the Miessner, details of the attractive low price made to churches, and tell you about the special ten-day free trial plan. The coupon will bring you full information.

MIESSNER PIANO COMPANY
146 Reed Street, Milwaukee, Wis.

MIESSNER

THE LITTLE PIANO WITH THE BIG TONE

The Miessner Player brings intimate knowledge of the world's finest music. Valuable for young people's societies. Simple and easy to operate.

Miessner Piano Co.,
146 Reed St.
Milwaukee, Wis.
Gentlemen: Please send me descriptive booklet on the Miessner, quote attractive low price made to churches, and give full details of the special ten-day free trial plan.

Church .....
Address .....
City ..... State .....
Name of Individual .....

CAMERONIAGRAMS

On board the Steamship Cameronia were more than four hundred delegates from North America bound for the World's Sunday School Convention, to be held at Glasgow, Scotland. Throughout the nine days of the voyage there were a number of lectures, sermons, and addresses given by passengers. From these the following paragraphs are reported:

Jay B. Allen, Sioux Falls, South Dakota

The memorial service in honor of Marion Lawrance was a challenge to "carry on." He has left a deep and lasting impression upon me and, with God's help, I shall "carry on" as best I can with the recollection of his noble service as a constant inspiration and challenge. The best memorial will be the increasing effectiveness of the new program of religious education whereby boys and girls, men and women, everywhere, may motivate their lives by the ideals of Jesus Christ.

William B. Anderson, Portsmouth, Ohio

Friend of Marion Lawrance for more than forty years said Ohio is proud of the fact that it could give to the Sunday school world the great and good man so long known and loved by Ohio Sunday school workers

Arthur T. Arnold, Columbus, Ohio

We seek a superlative product. A superlative product can come only through superlative producers. Superlative producers have superlative ideals and attitudes. Along with our material advancement we must have moral grandeur—this we ever seek and hold fast to.

James Baird, Schenectady, New York

To remedy present ills, the cry goes up "back to the Bible, to God, and to Jesus Christ." The Sunday school is challenged to this task in the interests of children, youth, and adults.

Maud J. Baldwin, Malden, Massachusetts

The characteristics of the next generation are decided by the present generation. The agencies used are the homes, the public schools, and the churches. The human factors are the parents and teachers qualified by "nature, religious experience, and training." The means to be used involve graded instruction, graded worship, graded expressional activities. The end in view is a generation won to the person of Jesus Christ, and to His program.

Dr. Charles W. Brewbaker, Dayton, Ohio

Marion Lawrance was a man who knew God, loved Him, and committed his life to Him. He knew people, loved them, and served them unselfishly. He knew his work, loved it, and worked at it sacrificially with great results.

James K. Chung, Korea

The transforming power of Christianity has given Korea a new national desire for liberty, justice, and peace; a new national feeling for her common interest; a national self-determination for the ultimate victory for her national cause as well as for the cause of the principles of Christ, who is the Prince of Peace.

J. W. Eichelberger, Chicago

There is an increasing disposition (1) to study and reappraise the negro upon the basis of findings, and (2) to work *with* negroes and not simply *for* negroes. The negro pleads with the Christian leadership of America for a new order assuring social and economic justice.

Hugh C. Gibson, Los Angeles, California

Marion Lawrance was one of three men who most influenced my life. In his going I have lost a very dear friend.

E. W. Halpenny, Charleston, West Virginia

I'll tell you what the sea suggests to me every time I see it:
Image of Eternity!
Thou unbeginning, boundless, endless tide
Eternal in thy source! God shall ascribe
Haunts and bounds to thee.
For thou shalt be no more when on Heaven's lea
Time but begins. "There shall be no more sea."

Judge J. N. Haymaker, Wichita, Kansas

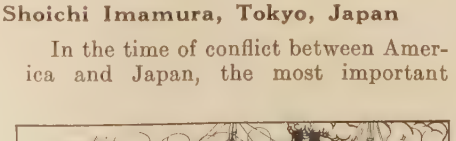
The great words connected with Sunday school work are preparation, consecration, definiteness of aim and purpose, and enthusiasm—these joined to a sincere love for the work insure success in the *greatest of all callings.*

Dr. Robert M. Hopkins, St. Louis, Missouri

Marion Lawrance was the greatest Sunday school man that North America has produced; doubtless his name will be associated in Sunday school history with that of Robert Raikes. Certainly no other leader of the Sunday school movement is comparable.

Shoichi Imamura, Tokyo, Japan

In the time of conflict between America and Japan, the most important message is the emphasis of the "Fatherhood of God, and the brotherhood of man" by the redeemed people in America and Japan.



W. E. Jordan, Philadelphia

The work among the lepers of the world is an interesting field of missionary activity for Sunday schools. The interdenominational character of the work, and the amazing results from the chaulmoogra oil treatment make a strong appeal. The door seems to be opening that will mean the driving of leprosy from the earth.

F. M. McGaw, Mt. Vernon, Iowa

Have in you the mind of Christ; have a sympathetic, realizing devotion to God as Father, which means that you have a conscious, spiritual activity.

H. Wallace Noyes, Portland, Maine

I knew Marion Lawrance in conventions, through his writings, and as a guest in my own home. My outstanding recollection is of his cheerful leadership on the Canopic, when his every appearance was met with applause. On the Cameronia I have met some of the leaders on whom his mantle has fallen. They are making good, and will "carry on."

F. E. Parkhurst, Wilkes-Barre, Pennsylvania

A stagnant pool gives out nothing good. A spring is constantly overflowing, nourishing, refreshing. Is your Bible class a spring bubbling over, continually imparting new life, or is it a stagnant pool

Dr. Joseph L. Peacock, Raleigh, North Carolina

"Enoch walked with God." Walking with God implies five things: (1) Fellowship, with hearts in agreement; (2) communion and worship; (3) freedom from care, the outcome of real communion; (4) pleasing God; (5) life with Christ in heaven.

Fleming H. Revell, New York

"The earth is the Lord's and the fullness thereof." Further, "The field is the world." There are no bounds for the journal of the International Council of Religious Education, save the circumference of the earth.

Allan Sutherland, Philadelphia

The influence of attending Sunday school was well demonstrated in the school held on board the Cameronia enroute to the World's Sunday School Convention. Over two hundred were present, including members from China, Japan, Korea, Canada, Australia, and other countries, and almost every state in the Union, Pennsylvania leading with forty-six members.

E. G. Tewksbury, Shanghai, China

China's two hundred million children

l youth have waited long for Ameri-
s twenty million Sunday school pupils
share with them the blessings of the
d Christ.

**Walter H. Traub, York, Penn-
vania**

Not "seeing is believing," but "be-
ing is seeing."

The problem of the Christian is to
oncile the program of Martha with
prayers of Mary. Let us learn to
k about heaven as though we were
ng to live there, and the way to
ven will lie through heaven and all
way to heaven be heaven.

ames I. Vance, Nashville, Tennes-

God has peace for man. God wants
to be happy. Happiness is possible
all, regardless of temperament and
cumstances. Hence, happiness must
more than a privilege; it is duty.
rry is a sin. In Paul's formula for
ce there is a command, a program,
a promise. The command forbids
rry, the program takes us to God in
yer that covers all life, and the
mise offers the peace of God that
risons life against all the foes that
uld destroy our happiness.

KODAK HELPS A CHINESE CRADLE ROLL

Reported by C. R. Fisher

E Americanization and the Christian-
zation of those who have come to
their home among us is a great
em. The children of these people
he key to the situation. One of our
ay school superintendents has solved
roblem of entering the homes of the
ese of Marysville by the use of the
k. Miss Taylor asks the children to
her the names of the babies in
homes. She also watches the birth
nn in the newspaper. Sometimes
ollow-up will require three or four
to locate the parents. She then
eds to explain that she would like
picture of the child. The parents
leased. Many of the parents do not
a word of English. The children
help to interpret what is wanted.
nother in order to punish her daughter
her from Sunday school. After the
's picture was taken, the older child
permitted to return to the Sunday
l. A parents' class is being formed
many of the mothers are pleased to
their children helped. The kodak
proven a wonderful help.

UCCESSFUL SCHOOL AT WORK. By C. S. Leavell.
pp. Price $2.00 net. George H. Doran Company,
York.
of the most original, complete and suggestive
oks on the modern Sunday school and its
activities, available. With the assurance of a
d successful experience, and full of an infectious
iasm, Mr. Leavell discusses problems, methods,
nships, equipment, and many other important
s, in a way that not only shows how to get re-
ut also fires the reader with a vision of the es-
nature and possibilities of this department of
urch.

OB AS A FATHER. By Edgar A. Guest. 64 pp.
e $1.00. Reilly & Lee Co., Chicago.
erica's favorite writer of human-value-verse has
e voiced the love and aspirations of a father for
in words that stir every father to the realiza-
his divine stewardship. This little book has a
essage that should be read and re-read.

A FAIR, SEARCHING, SANE discussion of the race problem, now available in an edition that makes quantity purchase possible.

CHRISTIANITY AND THE RACE PROBLEM

J. H. OLDHAM

is now ready in a special paper edition, at $1.00, for the use of student discussion groups, Bible classes and forums of every kind where Christian young men and women meet to study vital international issues.

"Christian guidance in racial questions can be effective only if it is based on knowledge," writes Dr. Oldham, and lives up to his own precept—for his background of many years of close study and thorough contact with the problems he takes up, are everywhere evident in this book. He shows a clear recognition of the reality of the issues involved, a persistent and wholesome skepticism regarding the oracular pronouncements of near-scientists, admirable restraint in balancing various points of of view, and complete freedom from sentimentality.

A New "Everyday Life" Book

TEACHING OF THE PROPHETS, by Charles Arthur Hawley, takes up a portion of the Bible often neglected by the average student. The poetic flavor and literary charm of the original Hebrew is beautifully brought out in Dr. Hawley's translations of the passages selected for study, and the accompanying comments supply the necessary setting. This is the seventeenth book in this famous EVERYDAY LIFE SERIES, which has proved so popular both for personal devotional use and class study. $1.25

Send for Our New Catalog

REG. U. S. PAT. OFF. BOOKS WITH PURPOSE AP

ASSOCIATION PRESS

347 Madison Avenue New York City

BOOKS FOR PRIMARY AND JUNIOR CHILDREN

The following book lists are suggestive with no attempt to be more than hints in the direction of hundreds of valuable books now accessible for boys and girls ages six to twelve.

Myra Batchelder, Children's Division Superintendent, Georgia

Books for Primary Children

Child's Garden of Verses, Stephenson.
Golden Goblet, The, Stocking.
Lady Hollyhock and Her Friends, Walker.
Little Animal Stories, Danielson.
More Mother Stories, Lindsay.
Mother Stories, Lindsay.
Six Nursery Classics, O'Shea.
Story Garden, The, Lindsay.
Story Telling Time, Danielson.
Wonder Book, The, Hawthorne.

Books for Junior Children

Adventure of Ulysses, The, Lamb.
Animal Story Book, Lang.
Arabian Nights, Hale.
Around the World, Carroll.
Days and Deeds, Stevenson.
Greek Gods, Heroes and Men, Harding.
Around the World, Carroll.
Jungle Book, The, Kipling.
Story of King Arthur, The, Brooks.
Stories of American Life and Adventure, Eggleston.
Things Worth Doing, Beard.
Wonder Book, The, Hawthorne.
World's Discoveries, The, Johnson.

Susie M. Juden, Children's Division Superintendent, Louisiana

Books for Primary Children

American Book of Golden Deeds, Baldwin.
Beautiful Joe, Saunders.
Bible Stories, Craigan.
Black Beauty, Sewell.
Child's Garden of Verse, Stevenson.
Just So Stories, Kipling.
Little Lame Prince, The, Muloch.
Mother Wind Stories, Burgess.
Story Teller, The, Lindsay.
Wild Animals I Have Known, Seton.

Books for Junior Children

Dog of Flanders, The, Ouida.
Joel, A Boy of Galilee, Johnston.
Life of David Livingston, Adam.
Partnership With God, or Margaret and Her Three Little Boxes, Geggie.
Pollyanna, Porter.
Prince Fetlock, Saunders.
Robinson Crusoe, DeFoe.
Story of John Paton, Paton.
Swiss Family Robinson.

Minnie E. Kennedy, Children's Division Superintendent, Methodist Episcopal Church, South

Books for Primary Children

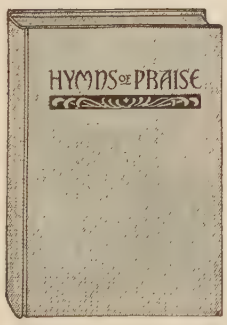
Alice's Adventures in Wonderland, Carroll.
A Little Book of Profitable Tales, Field.
Among the Night People, Pierson.
Among the Pond People, Pierson.
Bible Stories for Primary Children, Thomas. (Graded Lesson Series.)
Belgian Twins, Perkins.
Book of Nature Myths, Holbrook.
Child Classics, Alexander.
Christmas Every Day, Howells.
Dutch Twins, Perkins.
Ethics for Children, Cabot.
Eyes and No Eyes, Heath.
Fifty Famous People.
For the Children's Hour, Bailey.
Fairy Tales, Andersen.
Five Minute Stories, Richards.
Good Stories for Great Holidays, Olcott.
Happy Prince, Wilde.
How to Tell Stories to Children, Bryant.
In Story Land, Harrison.
Japanese Twins, Perkins.
Just-So Stories, Kipling.
Knights of the Silver Shield, Alden.
Legends of the Red Children, Chadwick.
Little People of the Snow, Mulets.
Loraine and the Little People of Summer, Gordon.
Mother Stories, Lindsay.
More Mother Stories, Lindsay.
Once Upon a Time Tales, Stewart.
Pan and His Pipes and Other Stories, Cather.
Peeps at Many Lands Series.
Peter Pan, Barrie.
Pinafore Palace, Wiggin.
Plants and Their Children, Parsons.
Story Telling Time, Danielson.
Stories to Tell Children, Bryant.
Stories of Insect Life, Weed.
True Bird Stories, Miller.
True Fairy Stories, Bakewell.
The Garden of Eden, Hodges.
The King's Highway Series, Hodges.
The Wonder Book, Hawthorne.
The Children's Book of Art, Conway.
The Frog Prince, Crane.
The Outdoor Story Book, Bailey.
The Heroes, Kingsley.
The Burgess Bird Book for Children, Burgess.
The Way of the Gate, Bailey.
The Golden Windows, Richards.
Two Little Confederates, Page.
Tell It Again Stories, Dillingham and Emerson.
The Story Teller's Book, O'Grady.
The Children's Book of Stars, Mitton.
Under the Lilacs, Alcott.
World Stories Retold, Sly.
Water Babies, Kingsley.
When the King Came, Hodges.
Wigwam Stories, Judd.
Why the Chimes Rang and Other Stories, Alden.
Wild Animals That I Have known, Seton.

Books for Junior Children

Adrift on an Ice Pan, Grenfell.

When Your Sunday School Orders

"HYMNS OF PRAISE"



it is following the judgment of more than **ten thousand committees,** appointed for the express purpose of selecting the best book obtainable.

Prices $25.00 to $40.00 per hundred
according to style of binding selected

It is always a pleasure to send a sample copy to committees
Correspondence solicited

HOPE PUBLISHING COMPANY
5709 West Lake St.
CHICAGO ILLINOIS

s *Fables.*
an *Book of Golden Deeds,* Baldwin.
Back *of the North Wind,* MacDonald.
n *Nights,* Rhead.
phy *of a Grizzly,* Seton.
Christmas Carol, Wiggins.
Beauty, Sewell.
tories, Burroughs.
n *January,* Richards.
n *June,* Rice.
nas *Stories and Legends,* Curtiss.
nas *Carols,* Dickens.
l *and Dorothy,* Dodge.
for *Children,* Cabot.
s *Many Voices,* Gatty.
'amous *People,* Baldwin.
'amous *Stories Retold,* Baldwin.
Book *of Birds,* Miller.
tories *for Great Holidays,* Olcott.
Heroes, Kingsley.
Brinker, Dodge.
Spyri.
that Every Child Should Know,
ie.
of To-day, Parkman.
he *Fire Dog,* Wesselhaeft.
f *Arc,* Boulet de Monvel.
Book, Kipling.
f *the Golden River,* Ruskin.
Arthur *and His Noble Knights,* Pyle.
Lame *Prince,* Croik.
Lord *Fauntleroy,* Burnett.
Men, Alcott.
Women, Alcott.
Skylark, Bennett.
Every Child Should Know, Mabie.
eek *Stories,* Baldwin.
rse *Heroes,* Bradish.
Esquire, *and Knight,* Lansing.
Pan, Barrie.
on *Crusoe,* De Foe.
Jungle Book, Kipling.
Book of Birds, Miller.
Garden, Burnett.
f *Siegfield,* Baldwin.
of American Life and Adventure,
leston.
els *and Other Fur Bearers,* Bur-
ghs.
e *Stories from History,* Eggleston.
from *Shakespeare,* Lamb.
of *the Enchanted Isles of the Atlantic,*
ginson.
le *Another Story,* Bailey.
dventures *of Ulysses,* Lamb.
ungle *Book,* Kipling.
hepherd *of Us All,* Stewart.
ook *of Nature Myths,* Holbrook.
ules *of the Game,* Lambertson.
ther *Wise Man,* Van Dyke.
in *Prose and Poetry,* Stone.
Animals *That I Have Known,* Seton.
Stories Retold, Sly,
ng *Out,* Marden.

a Laine, Children's Division Superintendent, Ontario

Books for Primary Children

in *Wonderland,* Carroll.
Christmas Carol, Wiggins.
Stories *and Rhymes,* Poulsson.
s *Garden of Verses,* Stevenson.
o *Stories,* Kipling.
ry *Mission Stories,* Applegarth.
f *Benjamin Bunny,* Potter.
f *Peter Rabbit,* Potter.
gh *the Looking Glass,* Carroll.
Babies, Kingsley.

SELECT NOTES

By AMOS R. WELLS, Litt. D., LL.D.

FIFTY-FIRST ANNUAL VOLUME SELECT NOTES, *for* 1925

FOR fifty years this Sunday School Commentary on the International Lessons has been the constant help to millions of Sunday School teachers. It is complete in its treatment of the lesson text, full of maps and full-page illustrations, pen and ink drawings, chronological charts and a helpful index, making it a complete help for every Sunday School student.

$1.90 net. $2.00 postpaid. For sale at all booksellers

THE CHALLENGE OF YOUTH
By Alfred E. Stearns

Here is a book for every parent and educator, for the youth of today is the man of tomorrow. Conditions are bringing to our young people a testing which challenges the attention of the older generation, but Mr. Stearns appeals for a correct understanding of youth's problems. He is humorous with anecdotes, but most serious in his challenge. It is a volume calling for most thoughtful attention. *Price $1.25.*

THE JOB OF BEING A DAD, *by Frank H. Cheley, Executive Head of the Father and Son League of America.*

If you are a father, you will appreciate that the biggest job in the whole world is that of being a *real* Dad to a *real* boy. What would you take in exchange for your boy's confidence, esteem and fellowship? Like all good things, these must be bought and the price paid. Be a *real* Dad and through this volume let the author help you to capitalize your opportunities. Press and pulpit throughout the country praise it. *Price $1.75.*

W. A. WILDE COMPANY 131 CLARENDON ST., BOSTON
Madison Terminal Building. Chicago

The Book of Worship of the Church School

By Hugh Hartshorne, B.D., Ph.D.

176 *pages. Cloth.* 8*vo.* 80 *cents net*

The one great purpose underlying this book is that of training children in the intelligent appreciation and use of common worship. It provides material and methods that reflect the foremost religious and educational consciousness of the day.

It contains:

(1) *Hymns,* which conform to standards of religious education; which are among the noblest the world has produced; which embody the convictions and aspirations and religious ideas to be expected of children.
(2) *Prayers,* for the use of the school, prepared and selected in the same spirit.
(3) *Scripture,* passages for unison or responsive reading.

Manual for Training in Worship

By Hugh Hartshorne, B.D., Ph.D.

160 *pages. Cloth.* 8*vo.* $1.50 *net*

This book provides the material which the *leaders* need for the *conduct* of worship.

It includes:

Orders of Service; suggestions for planning and conducting the worship; directions for using the Book of Worship in the best way; services for special occasions; stories and prayers for use in the service of worship; bibliography of stories and prayers, children's anthems and organ selections; explanations of the nature of the experience of worship; discussion of the general method of training and instructing children in worship.

Stories for Worship

And How to Follow Them Up

By Hugh Hartshorne, B. D., Ph.D.

8*vo.* $1.50 *net*

This book includes not only the material and programmes needed for the leader of the services of the Church School, but also suggestions for the guidance of discussion in class or home and for testing the value of the services by careful observation of their effects. The stories are for the most part new or not widely known. With this book the worship of the school for the year may be carried on under one scheme or project, in the promotion of which the children can have a definite part.

CHARLES SCRIBNER'S SONS
597-599 Fifth Avenue **NEW YORK**

SPLENDID SPECIALTIES FOR THE CHRISTMAS PROGRAM

It Came to Pass in Those Days

Just out. Eye-witnesses tell what they saw and heard that Holy Night. Beautiful Bible scenes, presenting the "old, old story" in a new way. No memorizing.

Per copy, 25 cents

Stars and Angels

Novel features for all departments of the Sunday-school. Delightful effects and surprising stunts. Class exercises, motion songs, primary pieces, etc. Out of the beaten track.

Per copy, 35 cents

Christmas Pageantry

A collection of short and easy pageants and pantomimes for the holidays. Full of "snap" and "pep," yet sacred and reverent. Very little memorizing, and suitable for both large and small schools. **Per copy, 35 cents**

The Light of Men

A candle service for Holy Night. By the soft glow of tapers the Christmas actors pass to and fro. Scriptural and devout. No memorizing. **Per copy, 25 cents**

The Holy Story in Pantomime

A striking Christmas entertainment, portraying the Biblical account of the Nativity in a new and vivid way. The spellbound audience follows the rendition from Nazareth to Bethlehem town. No memorizing. **Per copy, 25 cents**

Holiday Help

New ideas for Christmas. A great favorite. Action songs, primary pieces, pantomimes, and sacred readings that are different. This book has sold by the thousands. Make your Christmas program the talk of the town.

Per copy, 35 cents

Quick Work for Christmas

Miscellaneous holiday entertainments for all ages and classes. Pantomimes, monologues, action songs, tableaux, primary exercises, etc. Many unusual effects.

Per copy, 35 cents

Under the Christmas Star

Different, sparkling, unique. Motion songs, pantomimes, monologues, primary pieces, tableaux, etc. A brilliant symposium of helps for Holy Night.

Per copy, 35 cents

When Jesus Was Born

A Biblical drama of Bethlehem. Thousands of Sunday schools and young people's societies will welcome this sacred play by the author of "The Birth of Christ."

Per copy, 25 cents

The Birth of Christ

The Christmas story dramatized. Nothing else like it in print. Hundreds of testimonials. This is the seventh edition. The thrill of Holy Night is in every line.

Per copy, 25 cents

Send check, coins, post office or express order, but no stamps, please.

J. H. KUHLMAN, Publisher
226 Main St., Loudonville, Ohio

Books for Junior Children

Adventure Books, Burgess.
Black Beauty, Hawthorne.
Castle of Zion, Hodges.
Hans Brinker, Dodge.
Heidi, Spyri.
Jungle Book I or II, Kipling.
Robinson Crusoe, DeFoe.
Some Merry Adventures of Robin Hood, Pyle
Story of John G. Paton, Paton.
When the King Came, Hodges.

Mrs. H. R. Shaw, Children's Division Superintendent, Colorado

Books for Primary Children

Alice in Wonderland, Carroll.
Child's Garden of Verses, Stevenson.
My Book House, Miller.
Peacock Pie, LaMare.
Ragged Ann Books, The, Gruelle.
Story Garden for Little Children, Lindsay.
Tell Me a True Story, Stewart.

Books for Junior Children

Arabian Nights, Hale.
At the Back of the North Wind, MacDonald.
Burgess Animal Book, Burgess.
Burgess Bird Book, Burgess.
Charlie and His Kitten Topsy, Maxwell.
Children's Bible, The, Sherman and Kent.
Lamplighters Across the Sea, Applegarth.
Little Boy Reddie, Stryter.
Livingstone the Pathfinder, Mathews.
Treasure Island, Stevenson.
Wind Boy, The, Elliott.
Why the Chimes Rang and Other Stories, Alden.

Elizabeth Mc. E. Shields, Director Children's Division, Presbyterian, U. S.

Books for Primary Children

Adventures of a Brownie.
Bible Story Book, Danielson.
Birds' Christmas Carol, The, Wiggins.
Burgess Bird Book, Burgess.
Captain January, Richards.
Child's Book of Knowledge, The.
Heidi, Spyri.
Rebecca of Sunnybrook Farm, Wiggin.
Water Babies, Kingsley.
Why the Chimes Rang and Other Stories, Alden.

Books for Junior Children

Back of the North Wind, MacDonald.
Hans Brinker, Dodge.
Heidi, Spyri.
John Williams, the Shipbuilder, Mathews.
Martin of Mansfeld, Beabach.
Moni, the Goat Boy, Spyri.
Secret Garden, The, Burnett.
Uganda's White Man of Work, Fahs.
Under Many Flags, Cronk and Singmaster
Wild Animals I Have Known, Seton.

Mrs. Margaret L. String, Superintendent Children's Division, Reformed Church in the U. S.

Books for Primary Children

Alice in Wonderland, Carroll.
Birds' Christmas Carol, Wiggins.
Black Beauty, Sewell.
Careless Jane and Other Tales, Pyle.
Fairy Tales, Andersen.
Five Little Strangers, Schwartz.
Four and Twenty Toilers, Bedford and Lucas.
Little Children's Bible, The, Kent.
Stories of Great Americans for Little Americans, Eggleston.
Stories of Pioneer Life, Bass.

Books for Junior Children

Book of Legends, Scudder.
Little Men, Alcott.
Little Women, Alcott.
Mr. Friend-O-Man, Stocking.
Old Ballads in Prose, Tappan.
Older Children's Bible, The.
Rebecca of Sunnybrook Farm, Wiggins.
Seven Little Sisters, Andrews.
Ten Boys.
This Way to Christmas, Sawyer.
Wigwam Evenings, Eastman.

Pearl Weaver, Children's Division Superintendent, Illinois

Books for Primary Children

Bible Stories to Read and Tell, Olcott.
Child Life in Many Lands, Blaisdell.
Children at Play in Many Lands, Hall.
Ethics for Children, Cabot.
Every Day Stories, Bailey.
Fifty Famous Stories Retold, Baldwin.
For the Children's Hour, Bailey.
For the Story Teller, Bailey.
Good Stories for Great Holidays, Olcott
How to Tell Stories to Children, Bryant
Japanese Fairy Stories Retold, Willisto
Knights of the Silver Shield, Allen.
More Mother Stories, Lindsay.
Mother Stories, Lindsay.
Outdoor Story Book, The, Bailey.
Seven Little Sisters, Andrews.
Stories Children Need, Bailey.
Stories for Sunday Telling, Bailey.
Story Garden, The, Lindsay.
Story Hour, The, Wiggin.
Stories to Tell to Children, Bryant.
Tell Me Another Story, Bailey.
Tell Me a True Story, Stewart.

Books for Junior Children

Abraham Lincoln, Moore.
A Child's Life of Christ, Drearmer.
Adrift on an Ice Pan, Grenfel.
All Around the World, Carroll.
American Book of Golden Deeds, Baldw
Arabian Nights, Hale.
Bible Stories Without Name, Smith.
Black-Bearded Barbarian, The, Keith.
Blue Flower, The, VanDyke.
Book of Art, Conway.
Boy's Life of Christ, Forbush.
Broad Stripes and Bright Stars, Bailey
Children's Bible, The, Kent.
Children's Book of Buds, Miller.
Children's Book of Gardening, Sedgwi
Children's Book of Stars, Milton.
Children's Life of Abraham Lincoln, Putnam.
David the Hero, Rankin.
Earth and the Sky, The, Holden.
Ethics for Children, Cabot.
Famous Stories Every Child Should K
Mabie.
Fifty Famous Stories Retold, Baldwin.
Good Stories for Great Holidays, Olcott
Golden Windows, Wiggin.
Heroes Every Child Should Know, M
Hero Stories, Bailey.
Heroes and Great Hearts, Dale.
Jack the Fire Dog, Wesselhoeft.
Joel a Boy of Galilee, Smith.
Jolly Good Times, Smith.
Jungle Book, The, Kipling.
King Arthur and His Noble Kn
MacLeod.
King of the Golden River, Ruskin.
Land of the Golden Man, The, Ferris.

ıd *We Live In, The*, Price.
lle *Women*, Alcott.
rtin *of Mansfield*, Siebach.
Greek Stories, Baldwin.
Stories of the East, Baldwin.
er *Wise Man, The*, VanDyke.
n *and His Pipe and Other Stories*, Cather.
ems *Every Child Should Know*, Mabie.
bin *Hood—His Book*, Tappar.
Arthur and His Knights, Warren.
ries *Every Child Should Know*, Mabie.
ries *Children Need*, Bailey.
ries *of Bible Victories*, Robinson.
ries *of Great Adventures*, Bailey.
ries *Mother Nature Told*, Andrews.
ry *of John G. Paton, The*, Paton.
ry *of King Arthur*, Brooks.
ry *of Sunny Sahib, The*, Cotes.
ange *Stories from History*, Eggleston.
les *from Shakespeare*, Lamb.
les *of Laughter*, Wiggin and Smith.
les *of Wonder*, Wiggin and Smith.
ll *Me a Hero Story*, Stewart.
ncle *Remus Tales*, Harris.
nder *Marching Orders*, Hubbard.
nganda's *White Man of Work*, Fahs.
hy *the Chimes Rang and Other Stories*, Alden.
ith *Washington at Valley Forge*, Foster.
inning *the Oregon Country*, Ferris.
orld *Stories Retold*, Sly.

ellie C. Young, Children's Division Superintendent, Indiana

Books for Junior Children

autiful *Joe*, Sanders.
ans *Brinker*, Dodge.
hn *of the Wood*, Brown.
ing's *Highway Series, The*, Hodges and Tweedy.
innochio.
llyanna, *the Glad Book*, Porter,
becca *of Sunnybrook Farm*, Wiggin.
ories *of Hebrew Heroes*, Jones.
ories *of the Bible*, Hurlburt.
wiss *Family Robinson*.

OBLEMS OF BELIEF. By Ferdinand C. S. Schiller. 194 pp. Price $1.25 net. George H. Doran Company, New York.

As was to be expected from the author of that mous book, *The Riddle of the Sphinx*, this treatment the vital theme of belief is a work of great depth of ought and originality. It will, we feel confident, be cognized as one of the most significant and arresting cussions of the hour in the field of psychology and ligion.

HE HEROES OF ISRAEL'S GOLDEN AGE. By George Dahl. 333 pp. The Macmillan Company, New York.

Church schools in search of a new and "different" nd of study material should examine the three lumes of Old Testament Biography, of which this the last. Professor Dahl makes these Old Testament aders live with new vigor. They are heroes indeed. n attempt is also made throughout the book to be of rvice to high school students in the solution of the rsonal religious problems which they are sure to oe.

HE CHOICE OF A CAREER. By Garfield Evans and Ina C. Brown. 205 pp. Cokesbury Press, Nashville, Tenn.

The authors of this virile little book carry over a big essage to young people who are facing the decision a life investment Chapter titles are: God's Purosefulness in Planning Every Life; The Discovery of od's Plan; Fundamentals in Choosing a Career; What e World Offers Me; Christian Work a Normal Proram; The Disappointed Volunteer; Types of Work in e Church: Home; Fields of Service and Types of ork: Foreign; the Kind of Missionaries Needed; he Personal Equation; the Three "C's"; How God as Called Men: or Can I Know that I Am "Called"?

OBIN HOLLOW. By Edna A. Brown. 390 pp. Price $1.75. Lothrop, Lee & Shepard Co., Boston.

TESTED METHODS FOR TEACHERS OF JUNIORS. By Mabel Crews Ringland, 155 pp. Price $1.25. Fleming H. Revell Co., New York.

THE ARAB AT HOME. By Paul W. Harrison. 345 pp. Price $3.50 net. Thomas Y. Crowell Co., New York.

THE GIST OF THE LESSON. By R. A. Torrey, 156 pp, Price 25 cents. Fleming H. Revell Co., New York.

MOTHERS. By Laura Merrihew Adams. 133 pp. Price $1.25 net. Union Press, Philadelphia.

THE TORCHBEARERS. By Mabel Ansley Murphy. 247 pp. Price $1.25 net. Union Press, Philadelphia.

AFTER NINETY YEARS. By Edwin Wilbur Rice. 167 pp. Price $1.50 net. Union Press, Philadelphia.

NEW TESTAMENT IN MODERN SPEECH. Revised Edition of Weymouth's New Testament. 658 pp. Price $1.50. The Pilgrim Press, Boston.

SERMONS ON NEW TESTAMENT CHARACTERS. By Clovis G. Chappell, D. D. 189 pp. Price $1.60. George H. Doran Co., New York.

THE ASCENDING LIFE. By Richard Roberts. 79 pp. Price 75 cents. The Woman's Press, New York.

BLACKBOARD OUTLINES. By George A. Crapullo, B. D. 158 pp. Price $1.50. Fleming H. Revell Co., New York.

CYCLOPEDIA OF PASTORAL METHODS. By G. B. F. Hallock, D. D. 270 pp. Price $2.50. George H. Doran Co., New York.

THE MILLENNIUM BIBLE. By William Edward Biederwolf. 728 pp. Price $6.00. W. P. Blessing Co., Chicago.

IF I WERE YOUNG AGAIN. By Amos R. Wells. 40 pp. Price 40 cents. Westminster Press, Philadelphia.

THE SPEAKER'S BIBLE. Edited by James Hastings. D. D. 484 pp. Price $4.00. W. P. Blessing Co., Chicago.

THE CHURCH AND THE MINISTRY IN THE EARLY CENTURIES. By T. M. Lindsay, D. D. 398 pp. Price $4.00 net. George H. Doran Co., New York.

MODERN EVANGELISTIC MOVEMENTS. Edited by Two University Men. 167 pp. Price $1.75 net. George H. Doran Co., New York.

BARON PAUL NICOLAY. A Biography. By Greta Langenskjöld. Translated by Ruth Evelyn Wilder. 251 pp. Price $1.60. George H. Doran Company, New York.

Christian leaders and students the world over have been waiting for this life story of the great Christian nobleman, Paul Nicolay. His life is indissolubly bound up with the Christian development of the student life of Russia. A life story of the deepest spiritual significance and inspiration, which will be counted among the most impressive religious biographies of our time.

SERMONS ON REVELATION. By Albert H. Baldinger. 267 pp. Price $1.60. George H. Doran Company, New York.

There has been need for such a collection of sermons. The 66th book of the Scriptures has been of so puzzling a nature that most ministers have felt unequal to the task of interpreting it to their people. Dr. Baldinger has broken new ground and shown the way in a most engaging manner, historically safe, intellectually sound, spiritually satisfying.

THE JESUS OF OUR FATHERS. By John W. Good. 842 pp. Price $6.00. The Macmillan Company, New York.

The point of view of this monumental work is the point of view of the plain man who devoutly believes that the divine nature of the Christ as the Son of God was made continually evident and positive from the annunciation to the crucifixion in the New Testament Scriptures.

THE PHARISEES. By R. Travers Herford. 248 pp. Price $2.00. The Macmillan Company, New York.

This book shows that Pharisaism was a natural and even necessary development from the principle laid down by Ezra, and that Pharisaism, when its whole meaning is understood correctly, becomes a factor of no small importance in the religious development of the human race.

THE SORROWS OF GOD. By G. A. Suddert-Kennedy. 176 pp. Price $1.75. George H. Doran Company, New York.

This collection of Studdert-Kennedy's poems has already gone through several editions and is now re-

BLESSING'S
MONTHLY
BOOK BARGAINS
5 Good Books Each Month Offered at a big Saving

OFFER No.

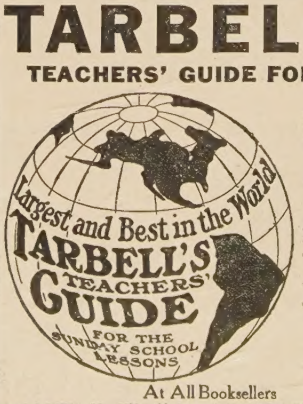
	Was	Now
(1) Life & Letters of St. Paul (Smith)	$6.00	$3.00
(2) Some Aspects of the Life of Jesus (Berguer)	3.50	1.50
(3) Lord Teach Us To Pray (Whyte)	2.00	1.00
(4) Coming of the Lord (Snowden)	1.60	1.00
(5) Laws of Friendship (King)	1.25	.75

The 5 Books ($14.35 value) for $6.50
Postpaid
Send for FREE Bargain Catalogs
W. P. BLESSING COMPANY
Dept. 1, 208 So. Wabash Ave., Chicago, Ill.
Mention this offer No. 2

You Need this Bible
No matter how many Bibles you have—you need the New Indexed Bible. It combines the features of a Bible Encyclopedia, Bible Dictionary and Index all in one handy volume. A perfect mine of Biblical wealth. **Rev. B. I. Whitman, of Seattle says: "The Indexed Bible is a Digest of my $4,500.00 library."** Truly this is the most valuable work in recent years. For Ministers, Teachers, Students, parents, children it makes Bible study a pleasure. **No other work puts information in so convenient a form.**

What Prominent Users Say:
Hon. W. J. Bryan—"I shall find great use for it in my Sunday School work."
Gov. Wm. D. Brandon, of Ala.—"I have found it valuable and complete. I use it constantly."
Richard Mays, Pres. Texas Bar Ass'n.—"It is an easy matter to immediately locate any particular subject with all correlated matters. The best I've seen."
Dr. G. W. Sawyer—"The best Bible for the family I have ever seen. The arrangement is so simple a child can understand it, so condensed the busy man can get much in a little time."
Surely a remarkable work to justify such praise! Its completeness surprises everyone. You will be pleased with its simplicity. The most complete work ever published and all in one handy volume. You will enjoy using this Bible. An ideal lifetime gift. Write today for full information:
Representatives Wanted Everywhere
Buxton - Westerman Co.
36 S. State Street, Dept. A-19, Chicago, Ill.

Wherever The International S. S. Lessons Are Used—Just Try
TARBELL'S
TEACHERS' GUIDE FOR 1925



"Literally packed with helpful information."—*Expositor*
"I marvel at the painstaken."—*Dr. Ira M. Price.*
"Do not see how any teacher or older scholar can afford to be without it."—*Dr. Samuel. D. Price.*

$1.90
(Postpaid, $2.00)
At All Booksellers
F. H. REVELL CO., 158 Fifth Ave., N. Y. 17 N. Wabash Ave., Chicago

The Hymnal without a Peer

WORSHIP AND SONG

Do not order a new Song Book for your Sunday School until you have examined this pioneer collection in the field of reverent, truly beautiful hymns, tunes and services of worship.

It Contains

The Finest Hymns of the Church

The Old: Hymns which have proved their worth through centuries of use, which form a rich heritage of the Christian Church, old favorites like "Faith of Our Fathers," "O Come, All Ye Faithful," "How Firm a Foundation," "A Mighty Fortress is Our God,"—you will find them all here, set to the tunes you have long known and loved.
The New: Newer voices, like Van Dyke, Kipling, Lanier, Gladden and Oxenham, have their place too. *Particular emphasis is placed on those hymns which express the growing consciousness of world brotherhood, Christian patriotism and social service.* Among these are "In Christ There is no East nor West," "Send Down Thy Truth," "Not Alone for Mighty Empire," and Lowell's great poem, "Once to Every Man and Nation."

Simple, Dignified Worship Services

Centered around a unifying idea, such as gratitude, praise, consecration, obedience, these orders of worship are adapted for use in schools of all sizes, for special days like Christmas and Easter, or for the opening and closing of the regular church-school sessions.

They will enrich and strengthen your Sunday School Worship service, *which is as important in the religious training of your children, as is the lesson teaching.*

Price is $75.00 per hundred

Send for returnable copies.

THE PILGRIM PRESS

Boston New York Chicago

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DeMoulin Bros. & Co., Dpt. Greenville, Ill.

published in an enlarged form to meet the steadily growing demand which has been greatly stimulated by the author's visit to America.

RELIGION IN THE THOUGHT OF TODAY. By Carl S. Patton. 159 pp. Price $1.50. The Macmillan Company, New York.

Dr. Patton here undertakes to prove that the governing ideas in the saddle today "are not a series of disconnected guesses in different realms but the product of an attitude and method that brings results similar and congenial in all fields and that these are, also, most favorable to the Christian religion."

THE HEROES OF EARLY ISRAEL. By Irving F. Wood. 229 pp. Price $2.00. The Macmillan Company, New York.

The stories told in ancient Israel around the camp fire and in the home circle form the greater part of the early Biblical narratives. Customs and usages strange to us are explained and the geography and history needed to make the story clear are supplied.

THE CHARACTER OF PAUL. By Charles E. Jefferson. 381 pp. Price $2.25. The Macmillan Company New York.

Twenty-six Jeffersonian chapters, rich in spiritual values for preacher and layman. The author says: "I feel that I know Paul better than I know any other man who ever lived."

GREAT REVIVALS AND THE GREAT REPUBLIC. By Warren Akin Candler. 344 pp. Price $1.50. Cokesbury Press, Nashville, Tenn.

This volume is a study of American history from a standpoint which has been generally overlooked by writers upon both the secular and religious history of the United States.

LIFE OF THOMAS COKE. By Warren Akin Candler. 408 pp. Price $1.50. Cokesbury Press, Nashville, Tenn.

This is by far the best biography of this great leader.

MORE STORY-WORSHIP PROGRAMS. By J. A. Stowell. 217 pp. Price $1.75. George H. Doran Company, New York.

The enthusiastic reception given by Church school superintendents, teachers, and pastors, to *Story-Worship Programs*, and repeated requests for more material of the same kind, has led Mr. Stowell to prepare this new series of story-programs.

THE ST. LOUIS CHURCH SURVEY. By H. Paul Douglass. 327 pp. Price $4.00. George H. Doran Company, New York.

In this volume questions are raised and answered which must come up for consideration in any American city. Dr. Douglass seeks to supply the answer so far as one great American city is concerned, and in this careful study of Protestantism in St. Louis are answers to problems that perplex the urban church everywhere.

HOW TO IMPROVE YOUR SUNDAY SCHOOL. By Frank Wade Smith. 75 pp. Price 50c. Abingdon Press, New York.

A short course which makes use of the survey method and aims to help the present workers so to study their task that they can improve their schools in certain respects immediately. Ten practical problems are set up and solved.

THE SYRIANS IN AMERICA. By Philip K. Hitti. 139 pp. Price $1.00. George H. Doran Company, New York.

In America the author earned unusual scholastic recognition. He has given us an accurate, authoritative, and deeply interesting history of the Syrian people at home and in the land of their adoption.

THE BIBLE STORY. By James Baikie. 472 pp. Price $5.00. The Macmillan Company, New York.

This book aims at telling. simply, straightforwardly, and in its true historical order, the story of God's dealings with men which runs through the whole Bible. The book is illustrated in colour with pictures of incident by Mr. J. H. Hartley, who recently specially visited Palestine for the purpose.

CHRIST OR CHAOS. By Charles C. Selecman. 88 pp, Price $1.00. Cokesbury Press, Nashville, Tenn.

The influence of this little book will be for good. Its clear note of faith in the unchanging God of the universe; in the Bible as His message to men; in the deity of Jesus, the only-begotten Son of God, in the fact that His death atoned for the sins of men, and His triumph over death through His resurrection, is refreshing.

FUNDAMENTALS OF SUCCESS. By H. A. Boaz. 21[illegible] pp. Price $1.25. Cokesbury Press, Nashvill[illegible] Tenn.

In a clear, simple but very forceful style the autho[illegible] tells how a young man or woman may make the mo[illegible] of life. The book will be a benediction to any youn[illegible] man or woman who reads and heeds.

THE NEGRO FROM AFRICA TO AMERICA. By W. [illegible] Weatherford. 487 pp. Price $5.00. George [illegible] Doran Company, New York.

Written by a recognized authority on the subjec[illegible] this volume is undoubtedly destined to become th[illegible] standard work on the many-sided problem of th[illegible] negro in America. Timely, comprehensive, thorough[illegible] readable, the book gives just the information desire[illegible] by the general reader. Dr. Charles A. Ellwood, Un[illegible] versity of Missouri, says: "I have placed it first amon[illegible] my references on the negro problem."

THE MYSTERY OF PREACHING. By James Black. 27[illegible] pp. Price $1.75. Fleming H. Revell Compan[illegible] New York.

Preeminently practical, suggestive, instinct wit[illegible] rare wisdom, these addresses are charged with friendl[illegible] counsel. Out of his own heart and experience [illegible] twenty years, Dr. Black talks to his fellow ministers [illegible] especially to those standing on the threshold of thei[illegible] life's work—as a man talketh to his friends.

GREAT LEADERS OF HEBREW HISTORY. By Hen[illegible] Thatcher Fowler, Ph. D. 280 pp. Price $1.7[illegible] The Macmillan Company, New York.

Great Leaders of Hebrew History will meet the increa[illegible] ing demand for books that present Old Testamen[illegible] history in as interesting a way as that of England France, and our own country.

THE SOCIAL SURVEY IN TOWN AND COUNTRY AREA[illegible] By H. N. Morse. 134 pp. Price $2.50. George [illegible] Doran Company. New York.

A statistical and graphic summary of survey dat[illegible] from one hundred seventy-nine typical counties, wit[illegible] an analysis of the aim and method of the social surve[illegible] as applied to the study of town and country problem[illegible] This volume concludes the series of Town and Countr[illegible] Surveys which have made it possible at last to unde[illegible] stand the problems of the rural church.

THE FRONTIER SPIRIT IN AMERICAN CHRISTIANIT[illegible] By Peter G. Mode. 196 pp. Price $1.75. The Ma[illegible] millan Company, New York.

Thoughtful laymen in the churches will find the[illegible] sympathies strongly enlisted on the author's side [illegible] point by point he strives to make good his contentio[illegible] that the frontier is the key to the fundamental an[illegible] distinguishing characteristics of the religious life [illegible] America. He accounts in turn, in terms of the conta[illegible] of the American church with the frontier, for the e[illegible] largement of the missionary horizon, of the Christia[illegible] conception of education in the small college, of r[illegible] vivalism, of the tendency toward church union, of t[illegible] secularizing of the religious mind and of the hero[illegible] ideal. It is American church history as it has nev[illegible] been written, because never, heretofore, has serio[illegible] cognizance been taken of the formative influence [illegible] the frontier on church life back home. Every loc[illegible] church Home Missions Society should own a copy [illegible] *The Frontier Spirit in American Christianity.*

THE LIFE AND TEACHING OF JESUS. By Edward L[illegible] crease Bosworth. 424 pp. Price $2.50. The Ma[illegible] millan Company, New York.

Dean Bosworth presents the life of Jesus in the tern[illegible] of Jesus' own real religious experience, convinced th[illegible] it furnishes ground for the kind of authority th[illegible] modern men most readily recognize, authority found[illegible] on experience.

THE CHRIST OF THE GOSPELS. By Arthur W. Robinso[illegible] 207 pp. Price $2.00. George H. Doran Compan[illegible] New York.

There can never be too many skillfully drawn po[illegible] traits of the Master. Canon Robinson's deserves [illegible] place among the outstanding lives of Jesus.

CHRISTIAN BELIEFS AND MODERN QUESTIONS. [illegible] Oliver Chase Quick. 159 pp. Price $1.75. Geo[illegible] H. Doran Company, New York.

Canon Quick, who was asked to prepare this book [illegible] the Student Christian Movement, is already w[illegible] known as a writer on theological questions. In th[illegible] volume he deals with such familiar issues as the pro[illegible] lems of pain and evil; salvation through Chri[illegible] judgment; the future life.

DIAGNOSING THE RURAL CHURCH. By C. Luther Fi[illegible] 234 pp. Price $1.50. George H. Doran Compan[illegible] New York.

Professor Franklin H. Giddings says: "An outstan[illegible] ing example of the best scientific workmanship. The[illegible] findings are significant, and in certain instances p[illegible] haps unexpected and a bit startling. This book ad[illegible] richly to our knowledge, and I take sincere pleasu[illegible] in commending it."

HYMNS OF PRAISE

SONG BOOKS OF ALL PUBLISHERS

WE KEEP IN STOCK ONLY THE BEST

Send for all Samples to us—Save time and Postage

"HYMNS OF PRAISE." **Tremendous Sales.** Orchestrated. Large type-page. Send for sample and introductory prices.
5 MALE QUARTET BOOKS—Sales, Over 150,000. Sacred, 35c: Clover Leaf, 35c; Concert, 35c; Good Luck, 35c; Brotherhood Hymns, 50c.
LADIES' VOICES (QUARTETS)—74 Nos., Cloth, 50c.
FAVORITE SOLOS—271 Nos. Culled from 300 books. Worth $100 to singers. 14th edition, $1.50
JEWELS FOR JUNIORS—Songs and Exercises for Children. Flexible, $25; Cloth, $40 per hundred. Send for sample.
GENERAL RELIGIOUS BOOKS—Books on the Fine Arts.

HACKLEMAN BOOK-MUSIC-SUPPLY CO.
1201 N. Alabama St. Indianapolis, Ind.